

2017 Volume 1 / Issue 1

# THE CRUSADES: FALLACY & FACT

### **IDUNNA'S PLEA:**

The Threat to our Shires

Telling the Truth
About History

#### WHITE CAPTIVES:

A Second Look at Early Euro-American Relations

PROMOTING EUROPEAN-AMERICAN HERITAGE

And much more!

#### ~Dedication ~

The debut issue of Europa Sun is dedicated, with sincere emotion, to the memory of Fusilier Lee Rigby, of the Royal Regiment of Fusiliers, who was killed by Islamic immigrants while walking in London on May 22, 2013.



#### ~Special Thank You ~

Warm and grateful thanks to everyone who contributed to make this magazine happen. I had originally said I would name high level donors in the debut issue, but between then and now we have seen severe left-wing attacks on individuals standing up for Western Civilization. Therefore, for the safety of those who contributed funds, I have made the decision to keep individuals anonymous.

## Heritage above all



The Abduction of Europa by Noël-Nicolas Coypel

God is with us

#### From the Editor:



#### Introducing Europa Sun:

A magazine dedicated to a positive representation of European cultural heritage

I first had the idea for this magazine over two years ago now, and it is a great sense of accomplishment to see it reach the light of day. First things' first, I want to extend a warm and gracious thank you to everyone who contributed their time, energy, talent, and funds to see this magazine get off the ground. This project is a great deal of work on my end, but I could not have done it without the massive show of support from so many people. There has been so much interest in the project, which shows a real need for publications and media that present our history and culture the way it ought to be presented: with pride and respect.

There is so much negativity in the leftwing media hurled at our ethnic-heritage that I don't even feel the need to spend time addressing it. We have all seen it, and this is why we are all making an effort to take the telling of our history into our own hands. The mainstream media has chosen a side. And time is demonstrating that they chose unwisely. They are failing while alternatives rise.

I chose the name and logo image purposefully. The sun wheel is an ancient symbol found worldwide, but most especially found far and wide throughout Europe. It comes in many variations, and it has been in use since the very earliest civilizations of mankind. It has been a symbol of good fortune, and connected to both the sun and lightening. For this reason it held meaning for Europeans back when spirituality, ethnicity, language, mythos, and culture were one organic whole.

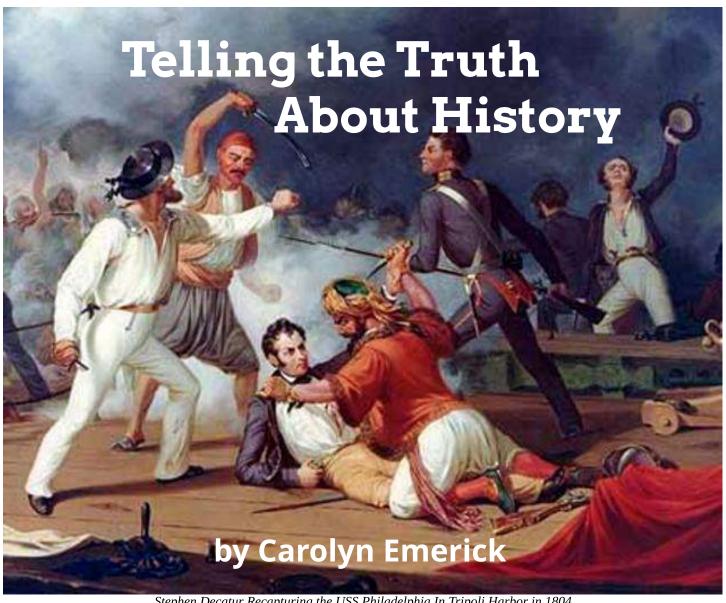
But, in addition, I chose it to assert strongly that the sun has not gone down on the West. So long as there is breath in my body, I will fight for the ethno-cultural heritage that I hold dear. My heart swells with pride when I see that so many of you do, too. Ethnic-Europeans in both the New World and Old are waking up in droves to stand shoulder to shoulder to fight for our birthright.

My vow to you is that Europa Sun will shine a light on the glorious culture that was birthed by ethnic-Europeans. We have a heck of a lot to be proud of, and we owe apologies to no one.

Carolyn Emerick

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Stephen Decatur Recapturing the USS Philadelphia In Tripoli Harbor in 1804

Looking into history, deeply into history, is not a pursuit for the faint of heart. Lazy history, the kind that you're told from sources like the History Channel, tends to be on par with supermarket tabloids in regard to its reliability. The great prestige and integrity of our academic institutions has fallen into decay now that our ivory halls have been overrun with political axe-drivers instead of passionate scholars. When one takes it upon themselves to do independent inquiry, one uncovers a massive backlog of information that has been cherry picked, ignored, and

in many cases, outright lied about. There comes a point when we have to scratch our heads and ask "what the heck is going on here?"

The history being told about white Europeans in the mainstream today amounts to egregious slander to anyone who knows a broader view of history than the distorted and agenda driven version that our young people are being manipulated by en masse. There are so many subjects to explore, and each one has many facets and sub-strains, that there is ample material for us to pour over as this magazine

progresses. We will attempt to shine a light on the mistruths being told about our cultural heritage while we also celebrate the beauty of our ethno-culture.

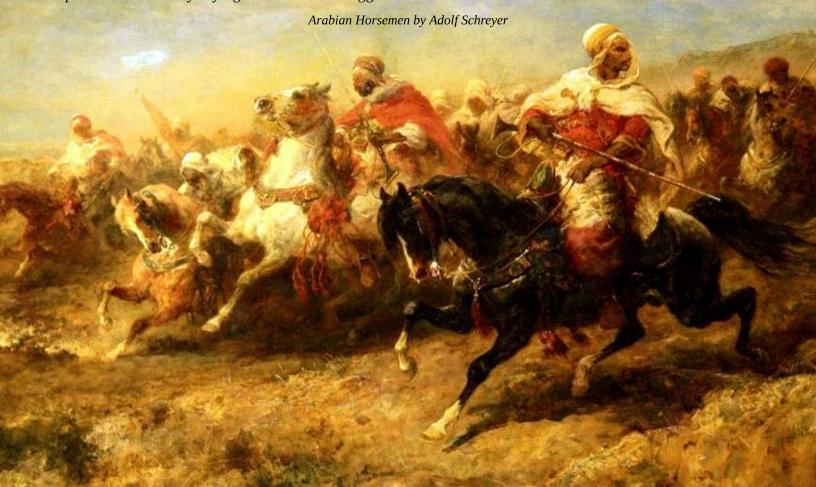
One area that merits intensive study is the issue of slavery. This broad subject, I'm sure, will be dissected several times as we continue to publish, because there is a vast amount of deliberately hidden information on this topic; such as black slave ownership in America, Indians owning black slaves in America, white slaves in the Caribbean, and so forth. But, one area of slavery

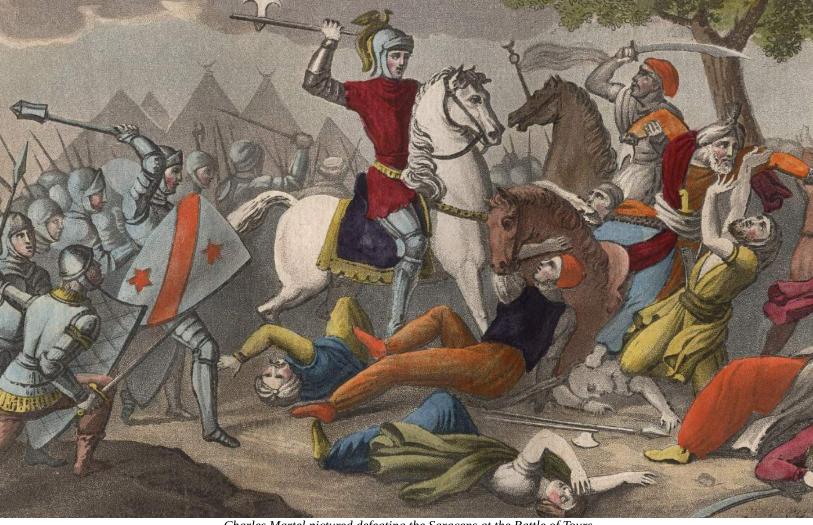
that merits numerous articles of examination is the Barbary slave trade. There is much to say on this issue, and we will say it all as time goes on, but for now we shall take the opportunity to make some observations.

When the point is made that slavery existed throughout human history and was practiced by all races of people, the agenda driven argument responds by insisting that only slavery by white American masters was race based. Conveniently, they forget that both blacks and Indians also held black slaves in America. But, an important point that is expressly valuable considering current events is that Islamic slavery was religion-based. Islam has always promoted the slaughter of pagans (which essentially applies to anyone practicing an indigenous native faith). Modern liberals attempt to soften the impression of Islam by saying that it was lenient to "people of the book," meaning Christians and Jews. If sparing from immediate slaughter is lenient, I guess that is true. However, Islamists have systematically, militarily, and otherwise targeted Christians for violent subjugation since Islam was first founded by the pedophilic warlord himself. (I make no apologies for telling the truth about this "prophet's" proclivities. Even as a pagan myself, I will double down on the assertion that there is absolutely zero valid comparison between Mohammad and Jesus Christ. One was a mass murdering warlord who married a six year old girl, the other was, essentially, a nationalist urging his people to behave with integrity as they grappled with foreign occupation).

As we shall see in this issue, the First Crusade was a defensive maneuver against Islamist aggression. If we look

closely at history, we see that Islamists have consistently provoked Europeans into response time and time again since the militant ideology was founded. Provocations against Europeans had been well underway before Pope Urban II called for the First Crusade in 1095 AD. This event has repeated parallels when we look at history. Looking earlier in history, we see that Charlemagne had to move into Spain to halt Muslim incursions into Europe on the Western front in the 8th century AD. Earlier in the same century, Charles Martel led the French in the Battle of Tours against Muslim invaders. And of course, moving ahead much later in time, Vlad Tepes, more famously known as Vlad the Impaler, heroically defended Europe from Muslim invaders on the Eastern front. Of course, these are only the most famous examples, but there are many,





Charles Martel pictured defeating the Saracens at the Battle of Tours

many others. Many people know these figures, but they do not stop to connect the pattern here. Worse yet, many of these figures have been maligned and slandered by biased narratives so that their heroic efforts are not recognized. Essentially the pattern shows a non-stop assault of aggression by Islamists against the good people of Europe that spans centuries. Agenda driven education today attempts to explain away Islamic angst with "European Imperialism," which cites only very recent history. This cannot account for the hundreds of years of Islamic imperialist aggression that has been in constant perpetuity since the founding of the ideology.

However, what people tend to be oblivious to is that even

when there was no concerted and organized military conquest in action, that Islamist attacks on Europeans continued unabated. Looking at history closely, we see that the threat of raid on European coastal towns by Islamists was an ever present threat from the high Middle Ages into the Modern Era. Coastal towns from Sicily all the way up to Britain were raided with the express intent to kidnap white Europeans to return to Arabia and North Africa as slaves. Men were taken to do hard labor, women were taken as sex slaves. And this was justified by Islamic religion, just as it still justifies the sexual abuse of European women by Muslims today.

Shockingly, the history of the enslavement of Europeans by Islamists was once as well-known

to mainstream society as American enslavement of Africans is today. Therefore, the question arises, why have we forgotten? Who is controlling the dissemination of information? A writer by the name of Charles Sumner explored this topic in his book "White Slavery in the Barbary States," published in 1853 (which is available for free on Project Gutenberg, and I urge all college students to read it in preparation to counter agenda-driven professors). In his book, Sumner describes the history of white slavery in the Barbary region (Morocco, Algiers, Tunis, Tripoli, and Barca).

One point that Sumner discusses is the saturation of this topic in public entertainment media of previous eras, which

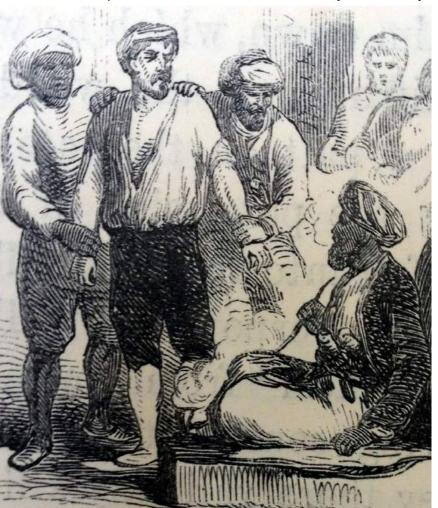
makes its complete absence in our contemporary media even more suspicious. What could have happened in the last one hundred years that caused our media to emphasize and exaggerate the white European role in slavery while completely ignoring the roles that other ethnic groups have played, and that white Europeans were captured and enslaved at the same periods in history when Africans were? How is it possible that college professors, who are supposed to be society's experts, are outright lying to students by telling them that slavery was a "white" phenomenon?

Another book that every parent should gift

their child upon high school graduation before sending them off to academic indoctrination centers is "White Slaves, African Masters," an anthology of firsthand accounts of Barbary slavery edited by Paul Baepler. One of the accounts included is by an American called William Ray, who was captured while at sea in 1803. Yes, white American citizens were being assaulted at sea and captured for the intention of slavery in the 19th century. Ray's account describes the horrific torture of Europeans at the hands of their Arab Muslim captors. One of his many examples describes a torture device used on the captured ethnic-Europeans at sea (spelling and grammar keeping with the original):

Our keepers perceived it, and proceeded to exhibit exemplary punishment, and sate, at once, their thirst of revenge. The instrument with which they prepare a man for torture, is called a bastone; It is generally about four or five feet long, and as thick in the middle as a man's leg, tapering to the ends. At equal distances from the centre, it is perforated in two places, and a rope incurvated, the ends passed through the holes and knotted. This forms a loop. The person is then thrown on his back, his feet put through the loop, and a man at each end of the stick, both at once, twist it around, screw his feet and ancles tight together, and raise the soles of his feet nearly horizontal. A Turk sits on his back, and two men, with each a bamboo, or branch of the date tree, as large as a walking staff, and about three feet in length, hard, and very heavy, strip or roll up their sleeves, and with all their strength and fury, apply the bruising cudgel to the bottoms of the feet. In this manner they punished several of our men, writhing with extreme anguish, and cursing their tormentors. They were then hampered with a heavy chain at each foot."

Illustration from Charles Sumners' book "White Slavery in the Barbary"



Ray describes being poorly fed, sometimes going as much as three days in between meals. Meals consisted of rotting bread, and the white slaves were so starved that they devoured meat raw if they could find it. One day while returning from an errand, Ray says that he saw a human hand and foot hanging on the town walls, dripping with fresh blood. Then he saw the victim of this barbaric punishment. His stumps were being dipped in boiling pitch. Ray explains this was a common punishment in Tripoli. The prisoners were then dragged to the outskirts of town and left to die a slow and agonizing death unless someone took pity on them and nursed them to health. He says that he observed a large number of mutilated men hobbling about the streets.

Another book, "The Story of the Barbary Corsairs" by Stanley Lane-Poole and Lieut. J. D. Jerrold Kelley, published in 1890, provides us with some gruesome images of the kind of torture that white slaves endured by their Islamic masters. When one reads the plethora of firsthand accounts, and they are numerous



Illustrations from "The Story of the Barbary Corsairs" by Stanley Lane-Poole and Lieut. J. D. Jerrold Kelley

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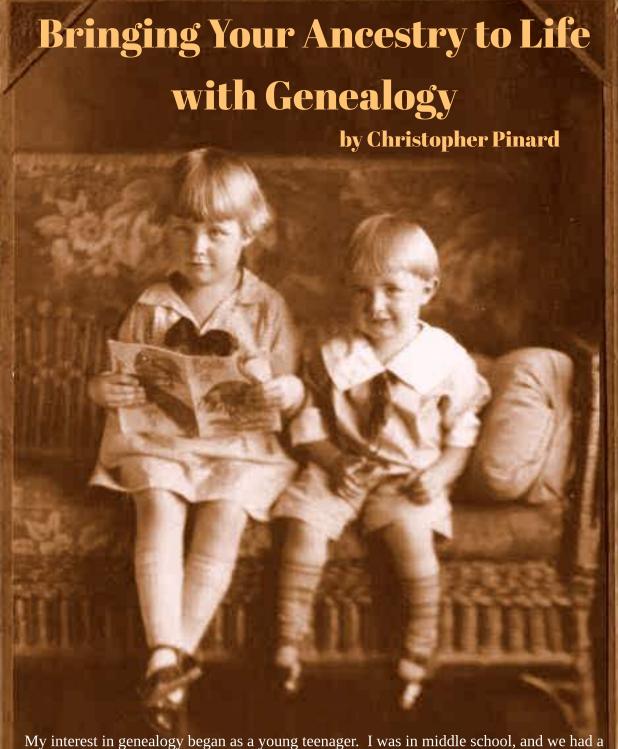
**Carolyn Emerick** writes on the history and folklore of Northern Europe. Read more at www.CarolynEmerick.com, follow her on Facebook under "Carolyn Emerick Writer."

because Europeans were captured and enslaved in the many multi-thousands (which surely must have reached millions when accounting for all of the centuries that this was ongoing), we find accounts of extreme brutality and inhumane cruelty. But, I ask you, where are the Hollywood films depicting this? Would this not make for a great blockbuster for shock value alone? Yet, our media is silent on this while they demonize the white man with ever increasing hostility.

It is time to take the telling of our history into our own hands. It is time to challenge the agenda that is actively turning our children against their own cultural heritage. We must call the enemy out on their distortions, their omissions, and their blatant mistruths. Most importantly, we must prepare our children to brace these psychological onslaughts. They must be told from birth that they come from a lineage to be proud of. European men and women are a noble people of honor and integrity. And we will be silent in the face of slander no more.



# 400 + march 65



My interest in genealogy began as a young teenager. I was in middle school, and we had a class project that involved assembling a family tree. At that point I conducted interviews with my grandparents and since this was in the days prior to genealogy websites I conducted much of my research at the local Mormon stake-house (an administration headquarters where genealogical records are housed). As I began to flesh out my family history my passion for genealogy flourished. These long dead ancestors began to take on life once again.



A scene from "The Norway of the Old World" by A. Heaton Cooper. Title Page: The author's grandmother, Dorothy Ilene Peterson, and her brother, circa 1920s.

Throughout my high school and college years I continued to develop and extend my family tree further back in time. It seems that this is a never ending process, as I am currently in my mid-thirties and still working on my own family tree. As one ventures further back into the recesses of their family history, documents simply become harder to find.

I believe that researching one's genealogy can help just about anyone connect with, not only their own ancestors, but also to the culture that they originated within. Many of us here in the West have become disconnected from our ancestral cultures, which is most unfortunate. In my workings with my own ancestral roots, I have run into an individual who was involved in a shipwreck that helped inspire Shakespeare's "The Tempest." I have other ancestors who were involved in wars here in the United States as well as Europe. Many of these battles I had recalled from the history classes that I had taken over the years. This love of family history only furthered my interest in culture and Western Civilization in general.

Certainly there were the more illustrious people that I have run into from time to time, both on my personal genealogy as well as those that I conduct genealogy services for. However, I tend to find the commoners' stories much more appealing, as these are often the unsung heroes. Their stories go untold

and unremembered because their descendants have simply forgotten.

Quite possibly the hardest thing that I run into as a genealogist is the language barrier. For most individuals considering working on their family tree, at some point you will run into having to acquire records from other countries. This can be difficult as the records are often in differing languages that one might not be familiar with. For myself, on the Norwegian side of my family, I initially had difficulty trying to research past the point when my family immigrated here to the U.S. This was due to the fact that I simply did not speak the language and did not understand how to read the documents. Since then I have acquired a rudimentary understanding of several languages, at least enough to decipher the documents that I was looking through.

Another difficulty that individuals might run into when researching their family tree is that names often didn't have a fixed spellings until relatively recently. So when searching for records on an ancestor with the last name of Peterson, for example, I had to use alternate spellings of this surname in order to find my ancestors in census records. At times the surname was spelled Petersen, Pederson, or even Pierson.

Speaking of surnames, one might also have

difficulty with researching ancestors with patronymic surnames, as these often differed between generations. What I mean by this is that the name Peterson literally means "son of Peter," and while that would be an accurate designation for a generation of male children who were indeed the sons of Peter, the next generation would then be named for their own father.

For example say you have an ancestor named Anders Peterson, he was named Peterson because his father's first name was Peter. However, Anders children would have the last name of Anderson. But, in the Norwegian tradition, this would only be true for the male children. The daughters often would have the female equivalent "Andersdotter".

As one can see, there certainly are difficulties when researching one's genealogy. The example that I have given previously is one from my Norwegian ancestors. However, patronymic naming customs can be found in Sweden, Norway, Iceland, Finland, Ireland, Scotland, Wales, Cornwall, as well as a whole host of other countries. That said, the custom of changing the names generationally has died in most of the aforementioned countries, which now use fixed surnames.

Detail from a 14th century family tree.

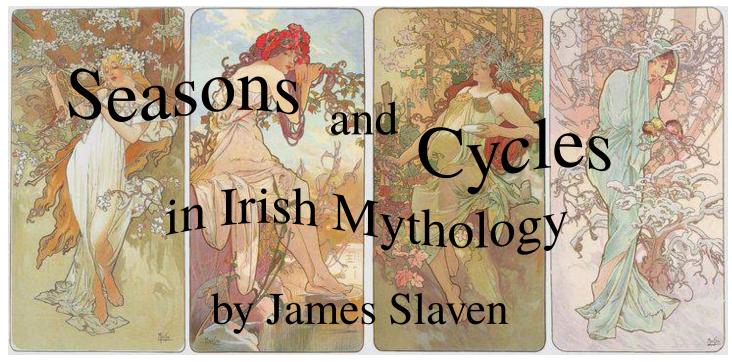


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An example of a typical record encountered on genealogical searches.

Genealogy can be an immensely rewarding endeavor. As mentioned previously it can connect one with their ancestors, long lost relatives, and to one's folk-soul. In pagan cultures, this sense of identity was of utmost importance. The job of a skald or a bard involved not only storytelling and creating poetic works, but also reciting the genealogies of important people. This focus on the tribe and ancestral worship was lost with the passing of time. One might attribute part of this loss to individuals abandoning their old tribal faiths in favor of Christianity. Simply, ancestor veneration was quite common among pagan religions, but found limited value among Christianized people. All Souls Day might be one of the residual vestiges of ancestor veneration. Undoubtedly this abandonment has resulted in an increased fear of death among Westernized people. I wholeheartedly believe that returning to these traditional folkways can only benefit those people who have long since forsaken these observances. Further, it can help to reignite the embers of pride for ones ancestors and culture.

Christopher Pinard holds a bachelor's degree in psychology, and has been doing freelance genealogy for several years. He has over a decade of experience researching Northern European mythology, folklore, and history. Follow his work on Facebook under "Christopher Pinard - Writer" and on Hubpages at hubpages.com/@chrispinard.



The four seasons personified, by Alphonse Mucha

Irish mythology and lore is replete with instances of how important cycles were to the ancient Gaels of the Emerald Isle. As with most cultures, it governed their calendars and religious festivals, but it went much deeper than that, by governing most every aspect of their lives, including the supernatural and the martial.

A major duality of Irish lore is seen in how the people treat days, with a clear delineation between day and night. The day time is the time for humans, where we are safer from supernatural interference. The night time, however, is sinister and foreboding. It is the time of the Aos Si, the Shining Ones, those who you should not call fairies for fear of offending them. Once the sun sets, the Shining Ones emerge from their mounds in search of humans to play with. The Fae sense of humor and play is much different than ours, though. At its harshest end, it involves hunting the humans for sport or trading a

human infant for a changeling, which is a look-a-like mischief maker who takes the child's place while the real baby is taken back with the Fae. At the least worrisome end of "play," the Lords and Ladies may just take their "guest" back with them, until they tire of the mortal and send him or her back, where they find decades or centuries have passed and all their friends and family have passed on.

The night is also the time for the dead. Ghosts and those who have risen from their graves are active at this time of the day, and great care is needed to not offend these beings. The best way to keep these undead from harming you is to be in your house and asleep before it gets very late in the evening. All your chores should be done, so everything is tidy and ready for the next day. To me, it sounds like it was a good way to make sure the children did their jobs without slacking off! I would not want to chance it,

though, if the penalty is an animated corpse carrying me away to its grave site.

One of the most feared nighttime visitors, even into modern times, are the Sluagh. These are the horrific souls of the unwanted dead, who cannot rest after death. They take the form of a flock of crows or just long, dark shadows. Waiting for someone to pass away, they would swoop in and steal the soul, causing that person to become one of the ever-roaming host (host, by the way, is the translation of the word sluagh). To stop this, all westward facing windows and doors should be completely shut, to keep the vicious horde out and away from the dying human. You can see why day time was a much anticipated event!

For the ancient Irish, the year was also divided into two, with just a summer and a winter — not an uncommon practice for a pastoral culture that really took care of its livestock. Summer,

which started at Beltane (the first of May), was much like the day light division of the day. Here, things were safer and there was much more activity. It was the time of year when the Fianna would roam the country side, living off the land. The Fianna were bands of landless young men that would fight each other for their provincial kings, although it was also thought to be one band that would fight for the High King. The summer was the time of war and cattle raiding and openness.

As summer matched with the day, so did winter match with the night. Beginning at Samhain (the first of November), it was a time to stay indoors and for planning, whether these plans were for livestock and agriculture or for warfare and raiding. Supernatural creatures held sway, not only because there was more night, but also because the natural world was in retreat. This was the time of the year for stories to be told around



Finn mac Cumhaill by illustrator Stephen Reid



Irish Ghosts (artist unknown, 1888)

a fire, with a pint of ale and, in more modern times, a pipe of tobacco. The wise would stay indoors, as protection from not only the elements, but also from the creatures that roamed the country side, be they alive, dead, or immortal.

Although there were only two seasons, there were four quarter days, each of which held one of the main holidays for the Irish Gaels of antiquity. These special days figured in heavily with the mythology of ancient Ireland, and helps to emphasize the relationship of cycles with the Irish Gaels. (Note: All dates are also given for northern hemispheric celebrations – the southern hemisphere celebrates them on opposite dates, although some maintain the

original northern dates. For the ancient Irish, days started at sun down, which is why modern Halloween starts on the evening of October the 31st rather than during the day on November the 1st.) To aid with pronunciation, I am using the modern spellings of the days.

The first of these to occur during in the modern calendar is Imbolc, which occurs halfway between the winter solstice and spring equinox, and is generally celebrated in modern times on the first of February. This was a time of divination and visiting holy wells, and is thought to be sacred to the Goddess Brigid. It is still associated with Saint Brigid, the Christianized version of the pagan Goddess.

Beltane is celebrated on the half way between the spring equinox and the summer solstice, with the first of May being used as well. As mentioned above, this date marks the beginning of summer. Livestock would be driven between two bonfires to protect them from both natural and supernatural harm. The spirits and fairies were especially active on this date, as it was one of the two most liminal days of the year. As with Imbolc, holy wells were often visited. This is considered the day when the Tuatha De Danann, the Gods and Goddesses of ancient Ireland, arrived on the isle.

Lunasa occurs halfway between the summer solstice and fall equinox, being generally celebrated in modern days on August the first. This is a harvest festival and is named after the God Lugh, one of the chieftains of the Tuatha De. Many sporting games were played on this date and matchmaking was performed. As with most of the holy days, bonfires were lit and holy wells visited.

Samhain is both the beginning of winter and the beginning of a new year. It takes place halfway between the fall equinox and the winter solstice, although generally is celebrated on November the first. Along with Beltane, It is one of the most liminal times of the year, where the fairies and the dead could most easily cross over from the Otherworld to our own. Divination was performed due to this liminality. In Irish lore, the Cattle Raid of Cooley began on Samhain. The Morrigan, one of the main Irish Goddesses, comes out of her cave at Cruachan every Samhain, with her red horse. Every year at Samhain, the God Aillen would burn down Tara until Fionn Mac Cumhaill slayed him, for which he was made leader of the Fianna. Oengus, son of The Dagda, was born on Samhain. This is also the date of the second battle of Maige Tuired, where Tuatha De Danann defeat the Fomorians, part of which was ensured by the mating of The Morrigan and The Dagda at this time.

The Gods and Goddesses themselves also represent cyclical change. Before the Tuatha De Danann defeated the Fomor at Maige Tuired, they were expected to give the bulk of their grain and cattle to the latter. Bres, the king of the Tuatha at the time, allowed this to happen until his leadership was taken over by Lugh. Bres represents the winter and times of dearth, while Lugh represents summer and abundance. The Morrigan



Autumn fairies by Arthur Rackham

herself understands the cyclical nature of the world. At the end of the battle, she recites a poem that is thankful for the outcome of the battle, but also acknowledges that times of want will return, as the world is always in cycle.

As a story that combines many of these concepts, one of my all-time personal favorite tales is "Echtrae Nerai." In it, Nera, a member of Ailill and Medb's household, takes the challenge to wrap a branch around one of two corpses that are hanging at a gallows. It being nighttime at Samhain, as he is putting the wood around the ankle of one, the corpse leaps down upon Nera and hilarity ensues. Okay, perhaps it wasn't so much hilarity that ensued, but rather the corpse making Nera go through a lot of trouble and effort to rid himself of the dead thing and complete his quest. It is an interesting story that includes The Morrigan and many pieces of lore, but it is much too long to give in its entirety here. I considered giving away the ending, but thought by teasing it, you to go out and read it in its entirety.

James Slaven is a Midwestern mead maker, ale drinker, husky walker, and occasional writer of Celtic and British myth and folklore. Follow him on Facebook under James Slaven Writer, and read his work at hubpages.com/@jamesslaven

Queen Mebh by Cormac Mccann, creative commons license





"Mother and Child Seated in a Garden" by Arthur Hughes

"What can I do to promote my love for my European/American heritage, and inspire others to connect with theirs?" That was my thought when I created 'Lady Lily,' @LadyLSpeaks, on Twitter in January of 2017.

After the election I was shocked by the extreme reaction of the Left to Trump's victory. The entire country was shocked, but the Left demonstrated the most uncivil protesting we'd seen since last summer's Black Lives Matter riots. My heart sank as I sensed their mission was to impede, at any cost, Trump enacting the agenda he'd been elected to implement to rebuild our country.

Joining the conversation on Twitter gave me a feeling of empowerment to express my voice and views. I found a welcoming community among Trump supporters, other traditionalists, Christians, and new groups I hadn't interacted with before. One of those groups is the heathen/pagan faction on the right. I wasn't aware neo-paganism had been gaining popularity in recent

years. It made sense, considering how frustrated many people of European descent had become with the Church, and the impact of global politics on their countries.

I love art, history, literature, and folklore. Reading fairy tales to my children was an important part of their exposure to storytelling. We have volumes of fairy tales from around the world, and enjoy them for their gorgeous artwork as well as deep meaning the tales hold. I believe folklore is the ancient story of humanity

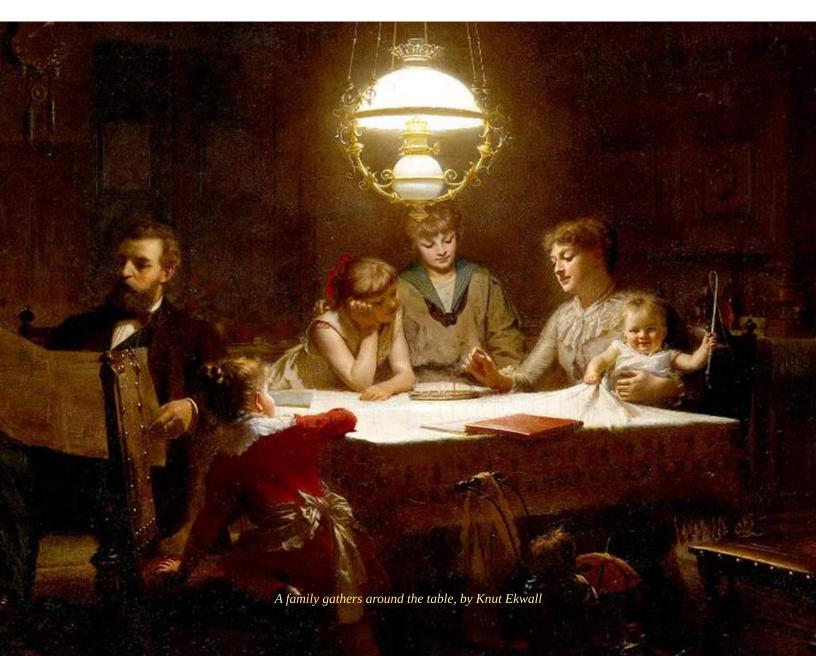
embedded in our genetic DNA. The values and lessons told through enchanted forests, talking animals, heroes and heroines, evoke a deep response to what makes us human. They are some of the best stories ever told because we relate to their plots and meaning in every era.

In addition to history and lore of the West, my faith is perhaps the most influential connection I have to my European ancestors. My paternal grandfather was raised Russian Orthodox. My Western European relatives were Roman Catholic. I was raised Roman Catholic, and am very

thankful for the teaching and traditions I inherited. Whether Christian or not, I am a firm believer that a Western education is not complete without a solid exploration and understanding of the stories, allegories, and parables of the Old and New Testaments. I believe it also important to study the historical events and context of Christianity in world history. (This is one of my issues with public education, but that is for another article.)

I am deeply moved by the artistic elements of faith. The traditional hymns and music, especially of the Baroque Era, are

part of our cultural heritage. Throughout Europe, and much of the West, we find some of the most beautiful architecture on earth in magnificent cathedrals and basilicas. One cannot enter these immense spaces and not experience incredible awe and beauty. (The Church has often been criticized for ostentatiousness, however it is important to understand the context of divine hope and inspiration that sacred places bring to the human spirit. Christians believe our hearts naturally seek our creator. Just as we see the divine represented in nature, the



beauty expressed in a man-made temple turns our hearts toward God).

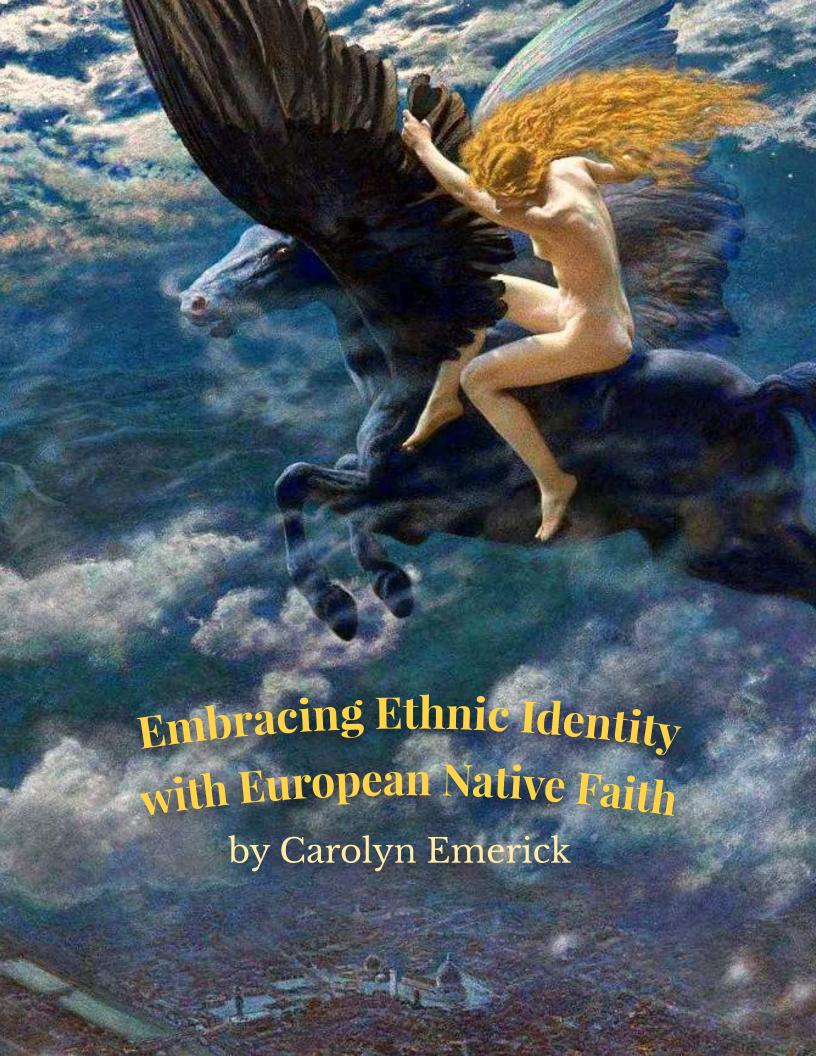
When I started tweeting about my heritage and traditional values, I didn't expect to get quite so political. There are a number of purely aesthetic accounts that focus strictly on art or architecture. These are some of my favorite accounts to follow. I found I couldn't resist engaging in the political sphere because of the negativity directed at accounts like mine, for even daring to show pride in my culture and heritage. We have entered a time where the Left feels emboldened to strike at whites who defend the preservation of their race. culture, and way of life. We know this is inherently wrong, as no one would conceive of attacking other ethnic groups for the same love and promotion of their heritage. And so, my account evolved to become a mix of celebrating European heritage, politics, and what has become known as "trad life" (a Twitter hashtag used to indicate something that represents traditional lifestyle). This is a meme that seeks to point out how we have lost our way as a country, and people, in maintaining the values and traditions of our ancestors. It also highlights why that is, and what elements in society have worked to break down the traditions, and institutions that have literally built the West, such as marriage, family and faith.



Artwork by William Bouguereau

Tweeting as Lady Lily has connected me with many like-minded people of all races, backgrounds, and beliefs. I thankful for the many friendships I've made, and for networking opportunities. Through diving in so deeply, I have learned more about politics and history in the last eight months, than I have since graduating college. Despite political, cultural, and spiritual differences, I have found that throughout the world, many people of European descent are feeling deep frustration, even anger, toward the political establishment for forcing multiculturalism on our countries. We are pushing back against the leftist narrative that says "diversity is our strength" and that predominantly white countries must be the refuge of every war-torn and poverty-stricken country on the planet. Most of us simply wish to be left alone and allow other people live in peace in their nations. Politically, most of us who think this way identify as nationalists. Many do not support geo-political wars and unwelcome Western military occupation involvement on every continent. Above all, I feel we share the inherent desire of every human to live freely, to procreate our race, and thrive as a people and tribe.

**Lady Lily** chooses to remain anonymous to protect her family during these polarized political times. She is a homemaker and a mother. In her spare time in addition to promoting cultural heritage on social media, Lady Lily also teaches workshops on traditional femininity and family values for teens.





The Northern Gods Descending by William Gersham Collingwood. Title Page: by Arthur Robert Hughes

When one looks backwards in the timeline of history, we find that the concept of ethnicity was never separate from "religion," prior to the development of "revealed religions." This is a universal truth for all people worldwide. And, when we have seen ethnic-identitarian movements for non-European peoples become the norm in the West for decades now, it behooves us to take a look the spiritual worldview indigenous to European culture and how it relates to ethnic-European identity.

Ethnic-Europeans worldwide are waking up to the understanding that we stand at a crossroads today. We in the New World have slowly seen our nations change from European colonies, to nations founded and populated by European descendants, to slowly trickling in other demographics. That slow drip has been ramped up to a flood in recent decades. But, all the while, we always looked to the Old World with the thought that our roots were secure and preserved in the homelands.

Now, many of us in the New and Old Worlds are panicking as we see that the globalist elite is working to dismantle the cultures that founded our societies. There are many who see a correlation with the loss of our nations and the erosion of Christianity. I take a completely different view. And, I beg Christians to read with an open mind.

It is paramount to stress the importance of our European cultural inheritance. That Christianity has had a large footprint on the face of Europe for the past one

thousand years (speaking broadly in terms of the largest number of European regions that converted centuries later than Constantine, as only Southern Europe and Ireland converted very early on) is undeniable. But, the notion that European culture was changed by Christianity rather than Christianity adapting to suit Europeans is demonstrable of a complete misunderstanding of the co-development of Christianity within Europe and European culture. Moreover, it is offensive to assert that Europeans had no culture or civilization prior to Mediterranean/Middle Eastern acculturation. Right now, when our very survival is at stake, when we see so many of our "white" brethren operating under liberal indoctrination that psychologically manipulates them into a state of self-loathing masochism, I cannot abide the same kind of self-loathing by conservative "white" Christians who disparage the native culture of their own ancestry.

The blunt truth of the matter is that Christianity, while still the predominant religion among ethnic-Europeans, is no longer resonating with an ever increasing number of "white" people. Atheism is akin to nihilism, and that will not help our situation. For decades, large numbers of Westerners have been searching for a spiritual path that fulfills them in a way that Christianity has not; and hence, we see a large number of white Buddhists, Hindus, white people turning to Amerindian culture, taking retreats in the Amazon to study under Amazonian shamans, and so forth. What has happened is that when ethnic-Europeans began to fall out of love with Christianity, they sought spiritual fulfillment in the ancient paths of other world cultures. There is nothing wrong with respecting and learning from other cultures, but it resulted in a fetishizing of foreign cultures while our own culture has continued to atrophy.

Many who lack the historical knowledge on this subject tend to place the European Native Faith movement in the New Age box. Again, it's a lack of contextual insight that is allowing too many

ethnic-Europeans to dismiss a spiritual movement based on incorrect assumptions. There was a rather large "neo-pagan" revival as far back as the 1800s in Romantic Era Europe. This spiritual interest was part of the Völkisch Movement in Germany that laid the bedrock foundation for the kind of nationalistic rise we hope to see in the West today. This occurred simultaneously in the United Kingdom. And, in fact, there had been Native Faith movements going all the way back to the Enlightenment Era. Most importantly, however, is the need to impress upon the reader the controversial view that indigenous European spirituality never actually died out at all.

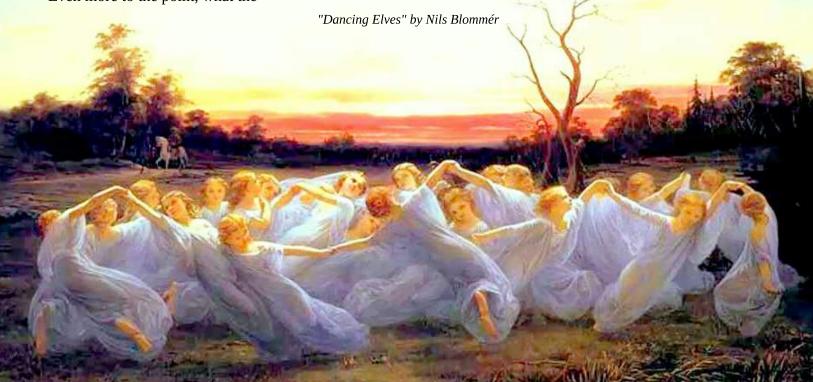
This is a topic that could fill an entire dissertation, but I will try to condense it coherently.

First of all, any honest study of the history of the Christianization of Europe will find that there was an acculturation process that occurred in both directions. While Europeans were Christianized, Christianity was Europeanized. Even more to the point, what the

lay person tends to overlook is that the history that comes down to us was recorded by the elites. Historians were often sponsored by rulers and/or were writing from within monasteries. European rulers converted, by and large, for political reasons. Rulers were often courted by the promise of alliances that would secure their position of strength. Therefore, religion was bound up with the religion of the nobility class, and only the naïve fail to grasp that the vast majority of official history is written for purposes of national identity and propaganda (traditionally, before the age of independent scholarship and mass media). There has been a tendency to look at the date recorded in the history books as the "date of conversion" of a particular country and to say "well, X nation has been Christian since 995 A.D.," for example. The reality is rather different. For, in an age when the peasantry was often illiterate and there was no television, radio, or newspapers to get the messaging out to the masses, the commoners largely

missed the memo that they were no longer pagans.

Again, this is misunderstood without the historical and contextual insight. What tends to occur when an outside religion is hoisted upon a native population is a phenomenon called "popular religion." This is the form of spirituality practiced on the ground by the people as opposed to the official version sanctioned by the Church. One example most modern readers will be able to recognize is the synthesis of Catholicism with indigenous spirituality practiced in Mexico. The Mexican "Day of the Dead" is a wonderful example of the merging of the old religion with the new. Today, we can observe this with our own eyes through television crews and photojournalists who capture images to share with the world. But, when this synthesis was occurring with our own people, the only people who had a say in what "media" messaging was "broadcast" and, indeed, preserved for posterity, were the Church and the ruling elites.



So how do we know that this synthesis occurred? There are many methods and modes of study that lead us to this understanding. Archaeologists have found evidence of paganistic practices occurring into the 19th century in the United Kingdom for example. However, the most striking evidence comes from the folkloric evidence. In some cases the collecting of folklore occurred as early as the 17th century, but it really picked up steam and came into its own as a discipline at the end of the 19th century. At this time, the peasantry was still largely rural and could be found passing on age old folktales orally in the countryside. Folklorists and ethnologists travelled the land interviewing the locals and recording their superstitions, beliefs, stories, and traditions. When one looks at the folklore tradition closely, what we see is profound evidence that paganism lived on very strongly in the consciousness of the European people.

As with modern day Mexicans who engage in a hybrid practice, Europeans would largely have had no conscious understanding that they were doing anything "pagan." Indeed, they would have self-identified as Christian. And, when there was really no other alternative, and deviating from the prescribed doctrine could land someone, quite literally, in the flames, it really is no wonder that the general population very adamantly insisted that they were Christian while they maintained a worldview that was peppered with paganistic elements. The levels of pagan elements certainly varied by region. We find that especially in the Slavic lands, paganism survived so overtly that early 20th century ethnologists who travelled the Russian countryside were often shocked at what they found. It was noted that Russian peasants attended church on Sunday, but then went home and resumed a pagan lifestyle. One ethnographer was astounded when he encountered a Russian peasant who had never before even heard of Jesus Christ! We're talking the 20th century here.

Now, that last example is on the extreme end and would have been a much more unlikely scenario in Western Europe. However, I am asserting that the presence of paganistic belief and practices in the European consciousness through the Middle Ages

and the Early Modern Era, and even into the 20th century, has been drastically downplayed while the degree to which Christianity saturated the day to day life and worldview of Europeans has been exaggerated.

This topic really bears more coverage than I am able to give it here. But, it would be remiss not to mention the witch trial period. This is a topic that I have expounded upon in great detail elsewhere, but for brevity, I would say that anyone who believes that the spike in witchcraft accusations that occurred under the zealot climate brought in with the Protestant Reformation was not related to a crackdown on paganistic practices would do well to look at the work of such scholars as Emma Wilby, Carlo Ginzburg, and Eva Pocs. All three academic researchers are



Slavic fairy tale art by Konstantin Vasiliev

based in completely different parts of Europe (Scotland, Italy, and Hungary respectively), and each one found incontrovertible evidence that shamanistic beliefs and practices were engaged in by at least some of the people accused of witchcraft in their respective regions. This work is corroborated by other researchers as well. Claude Lecouteax is a French scholar whose work is extensive and unparalleled.

Lecouteax is a prolific researcher and he has documented a wealth of evidence on European native belief that was coexisting right alongside with European Christian identity.

Therefore, the point of this background information is to assert that returning to Native Faith is in no way a feeble attempt to reconnect to a long dead belief system that we are disconnected from by a span of a thousand vears. Not only have reconstructionists dedicated immense study into what survives of the pre-Christian era, but other scholars are demonstrating that indigenous European folkways lived on right along, even when Europeans self-identified as "Christian." When one has a grounding in our indigenous mythos, is studied in these examples of important witch hunt era research, and then begins looking seriously at the folk tradition, what emerges is a living spiritual practice that has been here right along this entire time, right under our noses.

This discussion is not intended to undermine the faith of Christian readers who find fulfillment in their own faith. But, rather, for ethnic-Europeans who find that Christianity is not speaking to them, rather than

shutting themselves off to the rich benefit that spirituality has to offer all together, and rather than looking for this fulfillment in the native faiths of other world cultures, it is important to know that Europeans also have an indigenous belief system filled with uplifting spirituality, moral guidance, and that nurtures a positive mindset to help us overcome life's hurdles.

More importantly, European native faith is tied to the ethnic-European psyche. As I have been delving into these studies, the profound importance of Carl Jung's theories on archetypes and the cultural collective unconscious become ever more overt. In the past several years science has made great headway in discovering the field of epigenetics, inherited memory, and the role that both culture and the view that the individual holds of their ancestry all play into our own psyche. It is demonstrable that the psyches of all people are linked to the culture from which they descend. Although it is socially taboo to say it, science demonstrates incontrovertibly that behavior is strongly linked to genetics. Your genetics obviously come from your ancestry. And, your ancestry is linked to the

culture that birthed your ethnic group. I assert very strongly that a solid foundation in ethno-culture is essential for all people of all backgrounds in order to have a whole psyche that is grounded and healthy.

Therefore, when an individual finds themselves feeling spiritually lost, regardless of their ethnic background, my advice would always be the same: return to your heritage and your roots. Look to the Native Faith of your ancestors. It will resonate with you far more deeply and more profoundly than a foreign religion ever could. There was a time when ethnicity, language, mythos, and tribal identity were all one and the same. We find ourselves in a position today where people are scattered from their ancestral lands and their tribal identities have been eroded, thereby causing a fracturing of our individual and collective psyches. Any attempt to reignite the flame of ethnic identity, and this goes for all people of all races, is to applauded. For, if we fail to grasp on to our own identity and claim it strongly, assertively, and passionately, the homogenization process will continue the ever hastening erasure of ethnic diversity on this planet.

Carolyn Emerick writes on the history and folklore of Northern Europe. Read more at www.CarolynEmerick.com, follow her on Facebook under "Carolyn Emerick Writer."

# She-Wolf Archetype by Angela Lord Wolves preying on a stag by Friedrich Gauermann

Our fascination with the wolf dates back thousands of years, and myths and stories abound about this wild creature, which is feared and admired in equal measure.

While often depicted as a ferocious beast, the animal has another side, manifest in the nurturing instincts of the she-wolf, a maternal figure and symbol of fertility.

According to myth, the city of Rome owed its foundation to a female wolf. Fathered by the god Mars, the illegitimate twins Romulus and Remus were ordered to be killed at birth, but instead, the servants cast them into the River Tiber. When their cradle washed up on the river bank, it was found by a she-wolf who raised the infants as her own cubs. The twins, who were later rescued by a shepherd, grew up to become mighty warriors, and Romulus went on to found the city of Rome.

A famous bronze statue in the Capitoline Museums in Rome depicts a she-wolf suckling Romulus and Remus, but the twins were added in the 16th century, and the wolf sculpture itself is much older, possibly dating back to the early years of the Roman Republic.

The wolf was recognized as a symbol of Roman Empire in all the countries which came under its rule. The Italian wolf, a rare and protected species, is still found in the Apennine mountains and the Western Alps and is the national animal of Italy.

A statue of a she-wolf was traditionally honored at the Feast of Lupercalia, (whose name is derived from

lupus, the Latin word for wolf) held annually in February, to give thanks for the fertility of livestock. Originating in the island of Crete, the custom was adopted by the Romans, along with many other aspects of ancient Greek culture.

The Celts also revered the wolf as a sacred animal and the Celtic tale of Cormac, who was suckled by a she-wolf as a baby, and went on to become king of Ireland, is similar to the story of Romulus and Remus.

In Celtic shamanism, the spirit of an animal was invoked as a totem for guidance, knowledge or protection. The wolf was respected for its cunning and ability to outwit hunters. It was associated with Cerridwen, goddess of the Moon and fertility, and with Morrigan, goddess of war, death and destruction, who could take the form of a crow or a wolf in battle.

This link with both life and death shows the two sides of the wolf, as an attentive parent and a predatory hunter, both necessary skills for the survival of the species.

The worship of the she-wolf as a symbol of fertility has ancient origins, probably dating back to early matriarchal societies. In Jungian psychology, this practice is seen as an example of honoring the Great Mother archetype, which reflects the maternal aspect of the female psyche in its many forms.

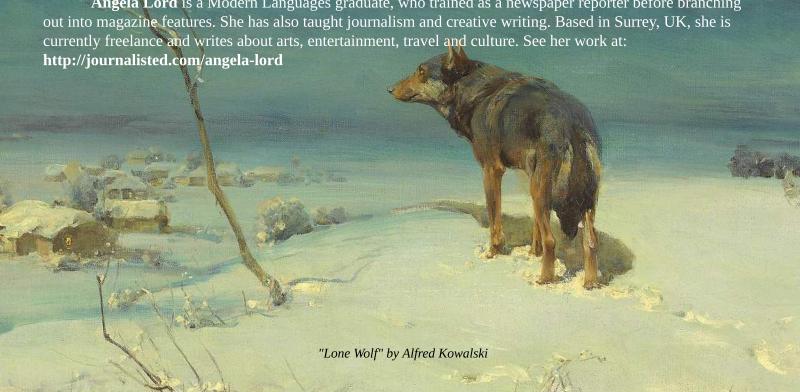
In her role as a cantadora, keeper of the old stories, Jungian analyst Clarissa Pinkola Estes taps into a rich seam of story-telling, mostly gleaned from folk tales and oral tradition. In her best-seller, Women Who Run with the Wolves: Myths and Stories of the Wild Woman Archetype, she identifies shared characteristics between she-wolves and women, such as intuition, playfulness of spirit, and devotion to family and community.

She-wolves possess great endurance and strength, survival skills supported by highly developed senses, and strong family values, bonding with their mate, their young and other members of their pack: all elements of a successful matriarchy.

Encouraging women to venture beyond their comfort zone in the search for self-knowledge, Dr Estes urges them to trust their instincts and embrace their wild side, saying:

"We are all filled with a longing for the wild... the shadow of Wild Woman still lurks behind us during our days and in our nights. No matter where we are, the shadow that trots behind us is definitely four-footed."

**Angela Lord** is a Modern Languages graduate, who trained as a newspaper reporter before branching out into magazine features. She has also taught journalism and creative writing. Based in Surrey, UK, she is currently freelance and writes about arts, entertainment, travel and culture. See her work at:





Medieval manuscript illustration of the First Crusade

## THE CRUSADES: **FALLACIES AND FACTS**

#### By Joseph Scott Amis - from "Real Crusades History"

In present times, The Crusades, Crusader, and Crusaders have become particularly loaded terms; the former, evocative of hordes of avaricious, half-barbarian medieval Europeans who engaged in brutal aggression against peaceful and advanced Islamic civilizations for purposes of material gain, territorial expansion, and forcible conversion of Muslims to Christianity; the latter, a person or persons holding to fanatical beliefs and often-violent agendas. Indeed, Islamic terrorist organizations such as ISIS, al-Qaeda, and Hamas have adopted Crusaders

as an epithet, used in negative reference to Westerners, particularly Americans.

In truth, the Crusades are a vast and complex historical subject, and a phenomenon profoundly important to the very survival of the medieval Christian

Europe that preceded Western Civilization as we know it today. To adequately describe and explain the plethora of events and circumstances which culminated with Pope Urban II's historically immortal address at Clermont, France, on 27 November 1095,

and the centuries of Crusading warfare that followed is beyond the scope of this short article, but I will address common myths that persist despite the recent half-century of dedicated scholarship which has conclusively disproven them.

#### 1. The Crusades were unprovoked wars of aggression by half-barbarian Europeans against advanced and peaceful Islamic nations.

**Truth:** Western Europe could hardly be called "barbarian" in the late 11th century - European civilization was as or more advanced than any in the world at the time. The First Crusade was a direct military response to Islamic aggression that posed an immediate threat to a weak Eastern Roman (Byzantine) Empire, and mistreatment of Christians in the Holy Land and other territories under Islamic control.

## 2. The Crusades were also directed at elimination of Jews.

**Truth:** Aggression against Jews or Jewish populations was never a declared or desired objective. The notorious massacres of Jews in Germany by renegade First Crusaders were widely denounced by the pope and other leaders, Church and secular. Those who participated eventually dispersed to suffer various fates, including excommunication, massacre at the hands of princes whose lands they traversed, starvation, or an ignominious return to their homelands.



"The Last Crusader" BY Karl Friedrich Lessing

#### 3. The Crusades were the first attempt at European "Colonialism".

Truth: Establishment of colonial states was never an objective. The Crusader States formed after the First Crusade were a largely unplanned result of the Crusade leaders' break from the authority of the Byzantine Emperor Alexios. These States received shockingly little in the way of ongoing support from European nations in the nearly two centuries following.

4. Forceful conversion of Muslims to Christianity was a major objective of the Crusades.



Early Islamic art depicting a beheading while the warlord Mohammed looks on

<u>Truth</u>: Conversion was never an objective and not carried out in practice. Muslims in the Crusader States were allowed to continue their own religious traditions by the ruling Europeans.

#### 5. The typical Crusader joined with ambitions of gaining lands and wealth.

**Truth:** The typical Crusader joined with a profound sense of duty to God and "Christian brothers and sisters" in mortal danger, as well as for the promise of forgiveness of sin. All but the wealthiest Crusaders commonly put themselves into ruinous financial distress, selling or mortgaging everything they owned to pay the extremely high expenses of a years-long military campaign in lands two thousand miles away.

#### 6. Many Crusaders returned to Europe as wealthy men.

<u>Truth</u>: Relatively few returned at all, much less wealthy. Those that returned were exhausted, some physically injured or disabled, and almost all broke. Many noble family fortunes were depleted, and the heirs left with little or nothing.

## 7. When the First Crusaders finally captured Jerusalem in July of 1099, they put every man, woman, and child in the city to the sword, and the streets ran ankle-deep with blood.

**Truth:** A bloody massacre did occur after the Muslim defenders were overwhelmed. Medieval sources put the numbers killed by the Crusaders at around 70,000, but medieval accounts of war and battles are well-known to be highly exaggerated. In reality, the population of Jerusalem was about 30,000, and of this number, several thousand Christians had been expelled prior to the arrival of the Crusader armies. Current estimates put residents of Jerusalem killed in the siege

and massacre at 3,000 to 10,000, still a very large number but only a tiny fraction of what would make the streets run "ankle-deep with blood".

At that time and place and by both European and Islamic military ethics, a city under siege that surrendered immediately would be spared a massacre, indiscriminate rape and pillage, and in the case of Muslim conquerors, the sale of survivors into slavery; those that held out and lost were subject to all of the above. Such behavior by Christians cannot be justified on any grounds, but it was the reality of the times, and certainly not confined to this one incident.

8. The Crusades were an outlet for noble families to rid themselves of troublesome younger sons who had no share in the patrimony of the eldest son, and who were "poor knights" with little prospect of marrying well or forbidden from marrying by local customs.

**Truth:** The reality of ruinous

expense shows this idea to be a complete fallacy.

## 9. The participants were called and known as "Crusaders" from the First Crusade onward.

**Truth:** The First Crusaders called themselves "pilgrims" (albeit with a military mission), and all crusaders were called "the Franks" by both Europeans and Muslims. The anglicized term "Crusader" has its origins in the Latin crux for "cross", and the French *croisé* and *croisés*. "Crusader" came into wide use in the works of 18th century historians

10. The Knights Templar were an evil organization that, to this day, exists in secrecy and has a powerful influence on world financial matters and events.

<u>Truth</u>: The Templars were selfless men who voluntarily dedicated their lives to protection of the Holy Land, renouncing worldly possessions and power for an austere monastic lifestyle. After

their founding in Jerusalem ca. 1118, the Templars attained great renown as defenders of pilgrims and Christian interests in the Holy Land, and, by gaining the patronage of European nobility, eventually became an extremely wealthy order. In 1312, the Templars were forcefully and brutally disbanded by King Philip IV of France, who wanted to seize their wealth, and a weak pope who complied with his wishes. The "Templar Orders" that exist in the present do so only in name, as various fraternal and charitable organizations, which have no direct connection to the original order.

#### 11. As a direct result of the Crusades, Muslims have always hated the West.

**Truth:** In the vast world of medieval Islam, the Crusades were only a minor disturbance - the Crusades were of much more importance to Europeans. Even the great sultan and general Saladin, widely remembered and celebrated as a chivalrous hero in



Illustration of the Battle of the Wells of Badr, led by Muhammad in 624 A.D. on a medieval Islamic manuscript, demonstrating that Islam has been militant since its inception.

the West, was quickly forgotten by the Islamic world after his death in 1193, six years after he commanded the forces that recaptured Jerusalem for Islam, and a mere few months after Richard I "The Lionhearted" abandoned the Third Crusade to return to England.

The Crusades as a whole were of almost no interest to Muslims until the reappearance of extreme Islamic fundamentalism and the idea of jihad in the mid-20th century. Actually, the Islamic world of today owes most of its knowledge of the Crusades to Western scholars and writers, and the use of Crusader by Muslims has only come into wide use over the last 30 years, more specifically after the 9-11-2001 attacks and the subsequent American military responses in Afghanistan and Iraq.

Extremist Islamic hatred of the West and Western culture is not a result of history long-past or relatively recent, nor is it a direct result of resentment of the wealth and lifestyles of the Western world. These things are often woven into hostile Islamic rhetoric and mistaken by Westerners to be the cause of Islamic hostility; in truth jihad: aggression and war for the purpose of bringing the entire world under Islamic

law and rule is prescribed in the Qu'ran and can be properly called the root cause of current extremist Islamic aggression and terrorism.

The Crusades were brutal wars, with many atrocities and mass killings committed by both Christians and Muslims. Who was to blame? The doctrine of a single, true religion is common to Islam and Christianity, but the difference is in scriptural direction toward conversion of "unbelievers".

The *Qu'ran* clearly states that forcible conversion, with the only other options being execution or a status of slavish submission, is not only permissible but also desirable, and that jihad is an obligation of every male Muslim. In contrast, Christ taught nothing of war as a means of conversion, instead stressing love, forgiveness, and peace. But in practice, Christ's words have been as often ignored or twisted as they have been followed, and the Christian world is certainly guilty of its own deplorable excesses.

However, by systematic and objective analysis of history, the "blame" for the First Crusade can be conclusively placed on jidadist elements of the Islamic world:



"The Dedication" by Edmund Blair Leighton, 1908

- Centuries prior, Islamic powers had made concerted efforts to conquer Western Europe, and succeeded in Spain.
- In their conquests of strategic Byzantine territories, the Islamic Seljuk Turks put themselves in a position to threaten the Byzantine Empire and subsequently gain a base for an effort to conquer all of Europe. Previous events left little doubt that they would indeed attempt to do so.
- The Seljuks took Near Eastern territories, including the traditional Christian Holy Land, from Islamic powers that had previously accommodated other faiths and began severe persecution of local Christians and European pilgrims that essentially persisted throughout the eleventh century.

These are precisely the issues Pope Urban II put before his audience at Clermont in 1095.

#### **Effects of the Crusades**

In the short term, the First Crusade and the establishment of the Crusader States as a Christian bulwark in the Near East threw a disunited Islamic world further off its game, stalling potential Muslim invasions of Europe and giving the ongoing efforts of

the Reconquista in Spain a vision and spiritual boost.

The success of the First Crusade was regarded as the will of God and the returned Crusaders were venerated as heroes, indeed, almost as saints. The central role of Pope Urban II and the Church brought widespread support for Rome as the home base for the Latin Church and a single pope as its spiritual leader, a situation that has lasted into the present.

The concepts of Christian knighthood and the "code of chivalry" rapidly developed and became institutionalized in the century after the First Crusade. Failure of European governments to provide military support for the Crusader States led to the establishment of the Knights Templar and Hospitaller, all-volunteer knightly orders dedicated to the protection of the Holy Land and pilgrims, in the first two decades of the twelfth century. All of these developments brought about the image of the knight as a Christian warrior and provided a practical basis for the concept of 'Just War' that has lasted in Western consciousness.

The Crusader States and their port cities on the Mediterranean served as vitally important links for trade between the East and Europe. Cooperation between the Crusader States and the Islamic world brought about by practical concerns resulted in a degree of cultural exchange and the importation of aspects of Eastern culture into Europe.

In the longer term, though the Holy Land Crusades ultimately failed and the Crusader States were re-absorbed by Islamic powers, these ongoing wars bought European nations and the Church the time necessary to consolidate the resources and military ethic that would give them the power and sense of Christian unity needed to successfully defend Western Europe from massive invasions by the Ottoman Turks. In this sense, the Crusades can be seen as essentially important to the emergence of Western European powers as dominant on the world stage, as a facilitator of the Age of Discovery, and the subsequent establishment of the United States of America.

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**Joseph Scott Amis** serves as a writer and editor for *Real Crusades History*, and is author of *To Shine with Honor*, a fictional series set in the times and places of the First Crusade.





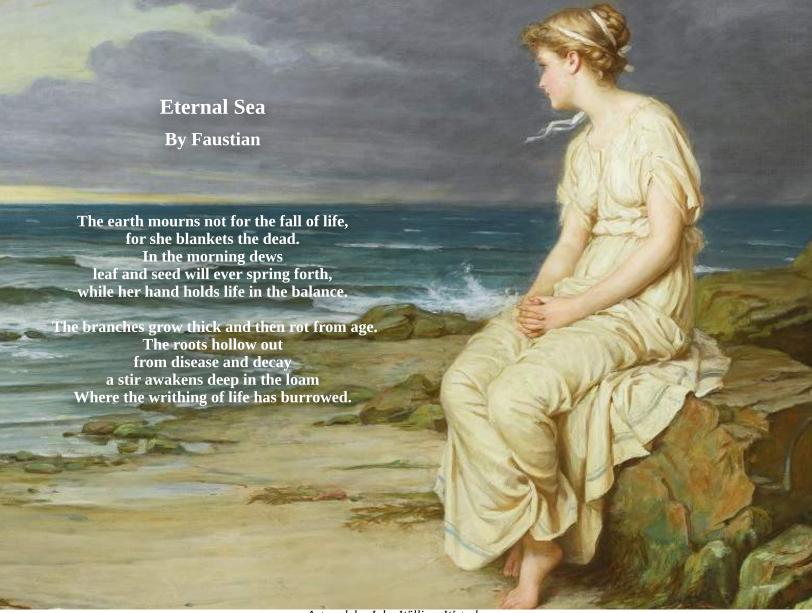
#### The Laughing Queen That Caught the **World's Great Hands**

by Juleigh Howard-Hobson

A sonnezio from Leigh Hunt's sonnet "A Thought Of The Nile"

Note: One of the great classic forms, a sonnezio is a sonnet built on one line of another sonnet (in this case the line is "The laughing queen that caught the world's great hands"). Every line of the new sonnet must contain a word from that one line. This particular sonnezio is built on a line from a Leigh Hunt sonnet. A tireless political essayist, Hunt was jailed and fined for words written against the English monarchy of his own time, so I feel it is fitting that his words be used again for such a traditional purpose.

The laughing queen that caught the world's great hands And held the world's attention through a clasp Did not understand. Laughing as England's Own gods winced, this queen took within her grasp More than she ever bargained for. For caught *Up in the capture were not only great* Hands, but much lesser hands as well. The fraught *Refugees of the third world's poorest states.* Moved in en-masse because the laughing queen Deemed it delightful to be thought a great And loving matriarch by this world's mean And jealous measures. Measures that say hate *Is folk-preservation and love is caught* By reducing Europe's great lands to naught.



Artwork by John William Waterhouse

A carpet of moss soon covers the bark, and fungus and ferns grow forth from her heart. The seasons pass as the leaf evolves now after the frost all withered.

Firm were the roots which anchored the base pushing outward limbs through the wide open space. athis tangle of life in branch and stem stands bare and black through winter.

Spring's warmth enters through life's open door from a temporal slumber.

The hidden comes forth new buds stir from their deep sleep,
to unfold themselves in the morning.

Saplings sprawling outward reach velvety spirals round lobed and green. From node to leaf to root and branch, they stretch new limbs to the heavens.

Thunder comes with morning showers.

What died in the seed
gave it's life for the flower,
flowing pulsing vital stream
returning life to the source in Summer.

The whole in life has but one aim, to remake itself and dance like the flame. To live and die, again and again! In the eternal circle of nature.



## The Blood Gift By Carolyn Emerick

For Scott

The air is crisp and cool and the moon is beaming bright, lighting up the clouds against the velvet sky tonight.

And I feel alive with wonder, and I feel alive with fright.

For I feel the effervescence that is alive tonight.

For we tap into the source of our ancestral might.

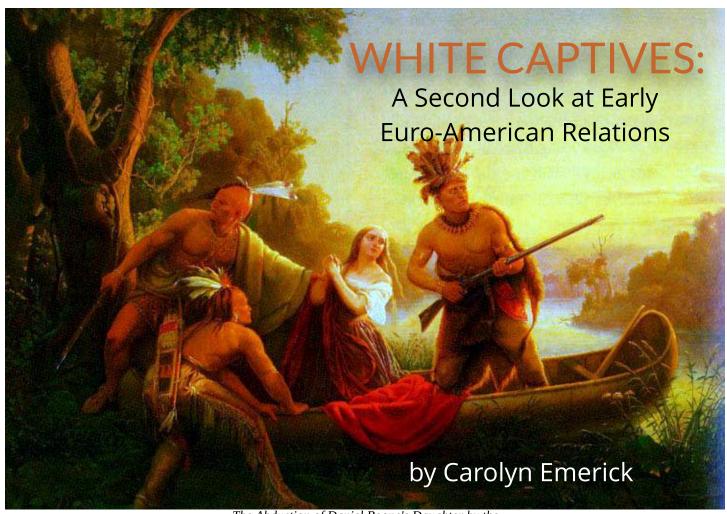
If we can read the energy, then we receive the sight.

When we see then we can know what is true and right.

Our ancestors infuse our blood, emboldened for this fight.

And tonight I gaze upon celestial white on blue.

I know that I am not alone, for I'm in this fight with you.



The Abduction of Daniel Boone's Daughter by the Indians, Charles Ferdinand Wimar, 1853

Captivity narratives were a popular form of literature in early American history. Firsthand accounts by victims of Indian raids were shared in various formats. For instance, the famous 17th century New England preacher, Cotton Mather, gave a sermon based on the account he was told firsthand by Mary Rowlandson, a wife and mother kidnapped during an Indian raid in 1675. She was the first Indian captive whose story was published in English, though there had been white captives several decades prior, and possible captivity narratives, presumably in French or Spanish.

The practice of taking captives had already been part of

Amerindian culture prior to the arrival of Europeans to North America. Sometimes captives were held for ransom, sometimes for political leverage, and sometimes the captives were adopted by an Indian family to replace a family member who had been lost.

The accounts told by captives cover a wide range of experiences. There has been a trend in modern academia and media in recent years to present this topic in a highly selective way that cherry picks certain accounts, or even certain elements of each story, to portray it with a spin that glorifies Amerindian society while demonizing European-American culture. Several "academics" have

gloated that white women often preferred life among the Indians to European-American civilization. When we look at the accounts, however, not only does that assessment not hold up, but we find that the overall story is much more complex than a simplistic rendering can accurately represent.

In virtually all of the examples, the account begins with a raid upon a homestead. Typically, this was not a situation where a house was in a village beside an enclosed and protected fort. These were pioneer families on the frontier, clearing their own land, living on land they farmed in the rural borderlands. Often a band of armed Indian warriors, sometimes accompanied by rogue

European men (in the Northeast there are examples of Frenchmen banding with Indian tribes to raid British-American family homes), engaging in the kind of assault that can only be honestly described as savage.

The contemporary mainstream today justifies these actions by insisting that these European families had no "right" to be on the land in the first place, therefore their slaughter is justified retribution. However, no scholar can explain the Indian practice of captivity via raid/warfare without giving the background information that this was a practice that pre-dates the European presence on the North American continent. There is a tone that attempts to soften the concept of the Indian custom of captivity by explaining that it was not "race" driven at all due to the fact that they did this to their own people long before Europeans arrived on the scene.

In modern academia all things revolve around the "racism" bogeyman. Any actions by Europeans are assumed to be race driven, even when they are actions engaged in by all people worldwide; and, paradoxically, brutal actions engaged in by other ethnic groups are often waved off because their motives were not "race driven."

Whatever the motives were or were not is irrelevant to the impact on the families who were on the receiving end of these attacks. The ethics of land-taking are also irrelevant because modern conceptions of property ownership are just that, a modern conception. In all previous eras in all regions of the world, land was held by those who could hold it, and it was taken by those who could take it. The term "First Nations" is a romantic one, but it is a highly inaccurate one. Amerindian society was comprised of clans, clans united into tribes, and tribes might unite into a larger faction that is often described today as "nation," but it is more accurately described as a "league" such as in "The Iroquois League." When looking at the history of the Iroquois, we find that the alliance (also called "Iroquois Confederacy") formed when the tribes within the league annihilated smaller independent tribes in the region. Pre-Columbian history of Amerindian tribes is patchy at best because it is built off of oral tradition and archeology. But, we do know that this was very much a warfare prone society which waged war on rival tribes well before modern Europeans were on the scene.

The notion that the Americas were a peaceful utopia of "noble savages" until it was disrupted by



The Murder of Jane McCrea by John Vanderlyn

Europeans is a preposterous one. Essentially what the Americas represent is a warrior tribal society engaging in exactly the same behaviors that all people engaged in worldwide, but they were still engaging in those behaviors more recently in history at the cusp of time when Europeans had stronger technology and were on the verge of propelling civilization into a new era. In other words, the only reason modern liberals have a leg to stand on to criticize Europeans is because Europeans themselves instigated a drastic change in our conception of ethics. Had Europeans not advanced as they did, the wider world would still be engaging in tribalistic land-grabs to this day. Moreover, there would be no platform for critique and, indeed, no minority presence whatsoever, if Europeans were remotely the bogeymen that they are presented as. One has only to look at virtually any non-European populated region of the world and look at the condition of human rights to see that this is true. In addition to poor human rights, absence of animal welfare laws, and environmental protection, the lack of ethnic diversity in non-European founded nations today is astounding.

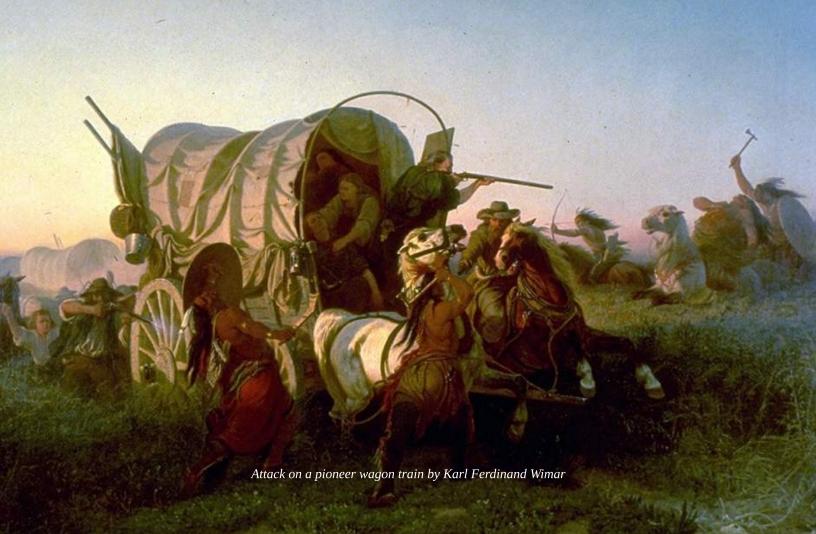
It should also be noted that the incursion of foreigners is a threat to any ethnic group already occupying a region. It is right to give respect to the

Amerindians for fighting these incursions, as any culture should do when faced with demographic replacement. For, that is legitimately what happened to the Amerindians – they were demographically replaced on the North American continent. I make no bones about that. But, again, it is negligent to honest historical review to fail to understand this in the grand scheme of human activity throughout the history of this planet. Indeed, archaeology has now shown that Europeans were present in the Americas prior to the "native" Amerindians who traversed the Bering land bridge from Asia to Alaska. Additionally, there is some tantalizing evidence that there was later interaction between "native" Amerindians and both Europeans and East Asians in North and South America. Therefore, the true history and, thus, the contextual analysis of the cultural interactions occurring therein are not as clearly defined as those with certain agendas are apt to assert.

Equally blurry are some of the captivity stories we find among the frontier lands of the early days of North America. One example of note is the story of Mary Jemison. Her story, and other similar stories, are the kind that are often twisted and cherry picked today to misrepresent their experiences. For example, the introduction to her life on Wikipedia at the time of this writing describes the story thus:

Mary Jemison (1743 – September 19, 1833) was an American frontierswoman who was adopted in her teens by the Seneca. When she was in her teens, she was captured in what is now Adams County, Pennsylvania, from her home along Marsh Creek. She became fully assimilated into her captors' culture and later chose to remain a Seneca rather than return to British colonial culture.

Anyone reading this would be immediately presented with a picture of a girl who preferred Indian life to the degree that she shunned European-American culture. If they chose not to look further, the reader would have no idea that the poor girl was taken either at the age of 12 or 14 (accounts differ), that both her parents and most of her siblings were slaughtered in the raid in which she was taken, and that she was marched for miles in harsh weather before she was literally sold as human cargo.



This is where we circle back to the practice of Amerindians replacing their lost relatives with war or raid captives. What we see here has less to do with the Indians enacting vengeance on European-Americans, and more to do with Europeans on the fringes of the society where they were vulnerable to Indian attack, thereby being subjected to the very practices that had been long practiced by Amerindians well before the Europeans ever got there.

And, this is not to say that Europeans did not take Amerindians captive as well. Certainly, this went both ways. It happened under different circumstances and motivations each way. But, what anyone with a long-view lens on history has to understand is that this was par for the course of human interaction. The real irony of it is that had European-dominated nations not made the assertion that this behavior was no longer considered ethical in the Western modern world, there would be no platform for non-European descended people within European founded nations to climb on to disparage the actions of Europeans. If any of these accusers takes the time to look at the histories of their own peoples before, during, and after the European conquest of the Americas, they will find that other cultures were engaging in equivalent, and often much worse, behavior.

Returning again to the example of white captives of North American Indians, well, the subject could warrant deeper overview than we can give here. The situation for male captives was not pretty. They seem to have been either killed or made to prove their valor. If they were shown unworthy, they were put to a torturous death. Again, the records indicate this was "not race based" terror, but a custom long embedded into Amerindian society long before Europeans arrived. From what we understand, Indian warriors understood that this was likely to happen if they were taken captive by a rival tribe and were, therefore, prepped in advanced for the ordeal. European men, obviously, would have been taken unawares.

In regard to the female captives, the stories range from horrific to heartwarming. However, it is simply dishonest to say that the heartwarming stories do not involve an element of serious trauma on the part of the European-American woman taken captive. As explained, captives were often used to replace lost family members, so when a captive met their final destination, they may well have been treated very well. However, they very rarely arrived there without



Illustration of Mary Jemison being dressed by the Iroquois family who finally adopted her after her abduction

the trauma of seeing their entire family slaughtered before their eyes, their home burned, a long journey, etc. There are accounts where the captive was treated with compassion, but that was after s/he had been traumatized. There are stories of young mothers wrenched apart from nursing infants while they saw their baby die of exposure to the elements. This comes after the woman likely saw the father of her child scalped.

Accounts that liberal academics chose to cherry pick to spotlight their agenda to demonize European society often involve women who were taken in their childhood or young teens, such as afore mentioned Mary Jemison. There are numerous other accounts where a white woman was taken as a young girl, her entire family was slaughtered, she was taken on a long journey with strangers and endured untold experiences. Liberal scholarship loves to extrapolate the ethnic and sexist biases they perceive in these narratives, yet they overlook not only the experiences laid out in black and white (which they pass off as filtered by the bias of the recorder), but they also fail to take into account the social mores of the period

which were wont to not speak of certain kinds of traumas, especially of a sexual nature. While they highlight the assumed "racism" on the account of the recorder of the story (which is an interjection of a modern social norm), they are oblivious to all of the facts of life that occurred in the past that polite public found it unseemly to mention. Therefore, I assert that the recorders of these stories very likely missed a drastically large amount of trauma experienced by their victims to a much greater degree than these "academics" presume (without evidence) that they interjected their own "racist" biases into the narratives. Indeed, it is more than a little offensive on feminist grounds that the accounts testified by the female victims are now dismissed by liberals as "recorded with bias" rather than the more likely scenario that they kept the most extreme horrors of their captivities to themselves. When one actually looks at relations between Amerindians and Europeans in frontier areas, what we find is complexity. Women taken as girls and adopted by Indians, sometimes losing their English language fluency, otherwise taken in the adaptive state of youth, could often acclimate to their new surroundings in that resilient way that children do. In fact, scholars note that the Indians themselves recognized that younger captives were more likely to adapt and therefore made better adoptees than adults, who would be more likely to be ransomed.

When an individual survives the trauma of witnessing the slaughter of their family, then engages on a harrowing journey, and finally is bought by a family who will then adopt them as family, treat them well, acclimate them into their society, all the while

the individual is still in their developmental childhood years, of course they will, in time, come to resonate with their new "adoptive" family. When taken very young, raised in a family for several years, then married within the tribe and giving birth, at this point the woman is now emotionally and socially tied to the new society. One would think anyone with advanced level education would see that this is not as simplistic as "they preferred Indian life to European." But, then again, that would be asking the individual to look at history honestly. And, we know that our educational system currently trains "scholars" to insert the lens of heavy anti-European bias into their vision.

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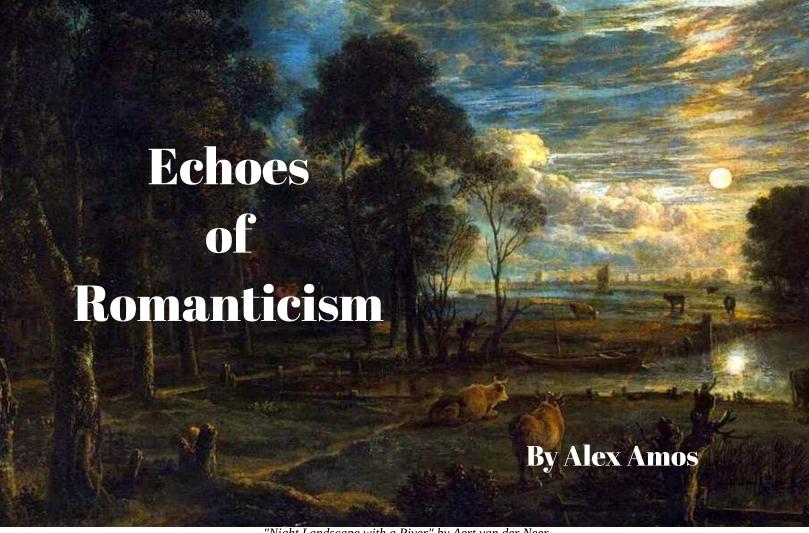
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Carolyn Emerick writes on the history and folklore of Northern Europe. Read more at www.CarolynEmerick.com, follow her on Facebook under "Carolyn Emerick Writer."





"Night Landscape with a River" by Aert van der Neer

When I was a youth, the most formative times that I experienced were not found in a classroom or within the pages of a fantastic book, nor even with those other young minds who accompanied me through life's procession, but in the quiet embrace of Nature. I would often seek to escape the machinations of formal life and exile myself to the borderlands of my village, where island met ocean in the guise of a large moor; a spread of heather and thickets reaching into the edges of a world and situated above me like some great god, the overarching majesty of the omnipresent sky.

This became the incubator of my creative history, the birthing grounds of what later became

codified in art and writing as the expression of a life trying to reach against a backdrop of mechanized process and utilitarian initiatives.

It is of little wonder why so many artists and philosophers have ventured into the wilds to formulate the identity of their genius; for at some level, I posit, the brain recognizes its source, and old roots that were once dormant in the metropolis spring to life to yield the new material that will catalyze into the formation of a life's highest potential.

Mankind now finds itself caught between two distinct worlds: one organic and the other artificial. The former embodies our origin, the landscape of our

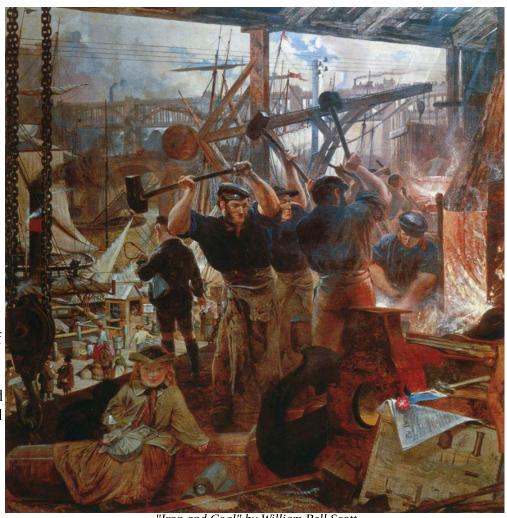
inspired action and whose bounty has nourished and provided the raw material for our ascent. The second is a product of this inspired creativity, a created world above a world that now carries the larger product of our dynamic action, yet simultaneously, encloses us within a space that is somewhat alien to our origins and unlike the natural world, does not breathe, flow and move in accordance with our original disposition.

In this treatment, I will render the image of two distinct movements that have helped to shape the character of our modern response to life. These movements were the offspring of the two worlds, and I will compliment my thesis by revealing how we are still very much in accordance with the influence of their energies today. I will also offer that a realignment to natural sentiment is a necessary part of the process of reconciling our minds to life after a long spell within the annals of a mechanistic process that has polluted our appreciation of who and what we are.

## Birth of the Machine

We cannot underestimate the perpetual resonances of history. For centuries, Europeans had been encapsulated within a particular mytho-conceptual model of reality. It was a highly sophisticated matrix of ethnic imagery, philosophy and procedures of social dynamics that had been cultivated and formulated over many generations.

It did not only provide a conceptual rendering of the world, it incorporated and distilled the prominent features of their life experience: their hopes and desires, fears and dreams, wisdom and mysteries, norms and taboos. It was the receptacle of all that they were and had known in their time and I am certain that they, as we do today, took its significance completely for-granted.



"Iron and Coal" by William Bell Scott

The Enlightenment turned all of that on its head. The consequences of this period are generally regarded by mainstream historians as representing a net positive to the European continuum. A time where finally, the chains of superstition and dogma were cast off the Western jacket; and science, now liberated from draconian pressures, could lead the charge for a new chapter of innovation and systematic growth that placed man, and not the divine, at the epicentre of world events. The Enlightenment has almost become the creation myth for secular humanism: it is viewed as a historical beacon that stood as a light above the darkness of a world held in chains and the focal point from where all modern notions of "progress" and "reason" emanate.

This period also ushered in the great industrial project that set the conditions for the two worlds to emerge. Literally embodying the philosophical revolution that had preceded it, cities decomposed and restructured their externals at a frightening pace. Factories became the new churches in this burgeoning economic initiative and huge quantities of people were stripped from their rural domains and brought into these industrial systems to toil with the machine-life that had become the new incubators of man's modern destiny.

The seduction of the Enlightenment ideal, which still holds power over many minds today, was the emancipation from perceived strands of bondage and the promise of unbridled human potential. It was a program galvanised through its incredible optimism in the rational intellect and it speaks directly to the pioneering spirit that lies within all of us. However, a Promethean motivation, if left unchecked, will always lead to a costly and unexpected conclusion because what makes sense in the abstractions of our minds does not always translate into the chaos of the world. 42

### Flowers of Romance

The promises of the Enlightenment humanists were grand, yet far from elevating mankind to a new state of rational glory, they had instead engendered an existential crisis not felt within the Western signal perhaps since the fall of Rome. The dual effect of sterilising the creation through relentless scrutiny and the diminishing of human value down into the product of a utility within an industrial program had fostered in the European consciousness a deep psycho-spiritual trauma that needed to be addressed. Indeed, the source that had been wounded under this industrial onslaught would foster the products of a new creative and philosophical tract we know today as "Romanticism." Emerging as if like buddings from the scorched earth of a volcano

came the first signs of a new model of human life, growing from within the heart of this great modern machine.

Romanticism rejected at once the prospect that the rational intellect could deliver mankind to a higher plane beyond the vitals that possessed man's life, and likewise, it disregarded the systematization of the academy, with its suffocating obedience to formula and a markedly intellectual approach towards reconciling the mind to the arts. The Romantic temperament might be considered as similar in nature to the Enlightenment sensibility that preceded it, in the sense that it sought a form of emancipation and release from the things that it considered suffocating to its prosperity. Likewise, it carried a progressive drive to elevate from

beyond the confines of its existential prison and discover a new found sense of fulfilment from life, not through science and precise description per say, but through the powers of the human senses. Nothing irritated the Romanticists more than the assertion that matter was dead and inert. To them, the entire cosmos was akin to a great organism and it was forever worthy of wonder and sacred appeal. Romanticism was far more than an interesting cultural movement, it was a cultural hymn that addressed man's true position as a living cell within Nature's unity. After the revolutionary dust began to settle, Europeans were finally beginning to capture a sense of their place in time again. The two worlds had produced a schism in the Western signal, but at the same time, they



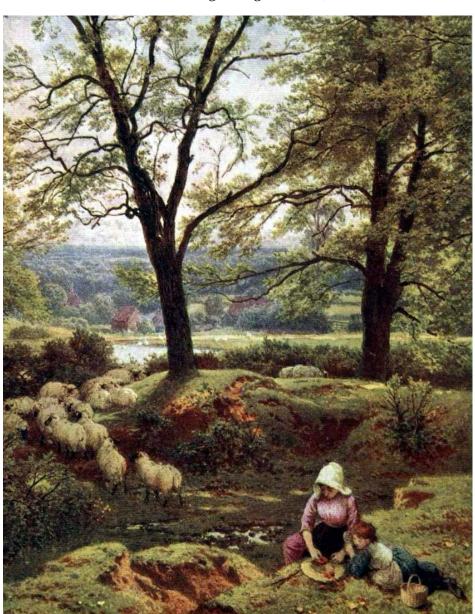
Artwork depicting Industrialization by Philip James de Loutherbourg

now embodied the major vectors that were guiding its mind and spirit beyond these periods and into the formation of the world that we understand today. The two major cultural movements that have embodied this analysis were the primary defining patterns that have helped to shape our culture and define the way that we, as Westerners, perceive our contemporary reality. They embody the shards of the schism in the Western soul that has yet to be mended. The existential rug has been pulled from under us and we no longer possess a cohesive guiding matrix of ideas to steer us back to harbor. But the old roots are growing back and, for the first time in

their lives, people can now envision a different quality of life than what this mechanistic project has to offer.

Still, we are the products of the two worlds. One of these initiatives has elevated us materially at the expense of our spirits, and the other sought to address the existential plight brought on by rapid modernization through a quest to experience the wonder and mystery of our existence through naturalistic creation. Both the enlightenment and the romantic efforts sought to address the state of the human condition in times of great historical reconfiguration; and now we find ourselves at the cross roads of yet another metamorphosis.

Whilst I recognize that both of these initiatives contained their drawbacks, it has now fallen on us to initialize the flowering of new growths within our time for the benefit of our lives and that of future generations. We must not emotionally rail against all that modernity has yielded for us. In fact, I propose that we take full advantage of the modern systems



An old English common by Birket Foster, 1908.

available to us and forge the new projects and initiatives that will potentially evolve into the robust cultural organs that will replace the failed vessels of this dying machine. But most importantly, we must seek out the Romantic flame within our hearts that will place us in better connection with our true place in Nature's unity again. We must see ourselves not merely as atomized individuals or industrial automata, but simply what we always were: as the organisms which Nature has chosen to become sentient and to birth endlessly as the ambassadors of its intelligent and creative power.

**Alex Amos** is an artist hailing from the U.K. and runs a multimedia arts project called 'XELASOMA' who's central subject seeks to elucidate the relationship between creative acts and the human mind. See his work at **www.xelasoma.com** 

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# The Pre-Raphaelites:

# Inspiration for Our Current Epoch

# by Carolyn Emerick

When we look back at history, we can see that there have been other eras where Westerners saw their culture on a trajectory which horrified them. One important analogous period, that was actually the inspiration for this new magazine, is the Romantic Era of the 19th century. This movement has many parallels to our current epoch and it serves as a blueprint that we can follow to steer our course right again.

The Romantic Era was very much a reaction to the negative effects on society brought about by the Industrial Revolution in addition to other recent movements such as the Enlightenment. Industrialization brought with it urbanization. Urbanization brought overcrowding, very low quality of life for the average factory worker, pollution, as well as the proliferation of degeneracy that big cities have always been synonymous with. In addition, mechanization of farm labor created a dearth in the rural labor market; thus, young men and women left their family farms in large numbers to seek work in cities. Essentially, there was a depopulation of the countryside which had an impact on folk traditions and customs. Industrialization also caused a boost in migration which brings with it its own set of problems for both the host nation as well as poor nations that experience brain drain and other social problems when their citizens emigrate in large numbers.

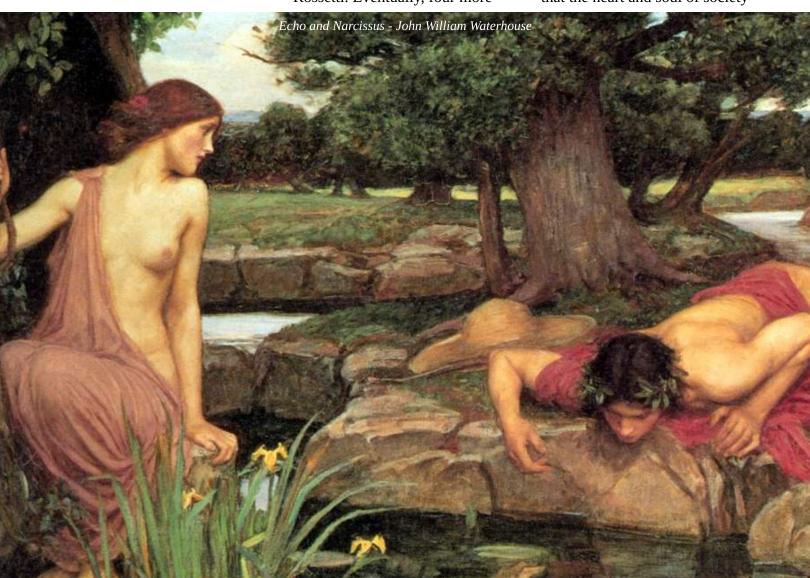
In the midst of this mayhem, there was a collective awakening that ran through the collective consciousness of Europeans. One by one, individuals stood up to say "hold on a minute here, we have something precious and it will be lost if things continue as they are." What ensued was a flourishing of philosophy, literature, art, and music that we remember today as "The Romantic Movement." The key features of the movement were a passion for traditionalism, for beauty, and for the celebration of cultural heritage. A similar awakening has burst forth in the West again today. And our new movement seeks to stoke the fire of nationalism in order to protect and preserve our culture. What our

current movement tends to overlook, however, is that nationalism would never have been possible without the preceding flourishing of culture which emphasized a love for heritage. The Romantic Movement of the 19th century was the cradle that nurtured the social climate that allowed nationalism to follow.

Among the great number of important figures who participated in the flourishing of cultural revival at that time are the group of English painters who called themselves The Pre-Raphaelite Brotherhood. The group was founded in 1848 with the three foundational members, William Holman Hunt, John Everett Millais and Dante Gabriel Rossetti. Eventually, four more

members would join up to make a total of seven within the "brotherhood." However, their style, subject matter, and passion for beautiful representation of cultural heritage was eventually taken up by others outside of the group of seven, making the term "Pre-Raphaelite" more than the name of the original club, but the name for an entire art movement.

Coming off of the heels of the Enlightenment, the Pre-Raphaelites, like other Romantic Era figures, sought to return to a golden era. The Enlightenment pushed a very sterile scientific rationalist view of world. Enlightenment era thinkers pushed reason and logic to the degree that many reactionaries felt that the heart and soul of society



had been sucked dry. They also saw their culture being bled of its very ethnic character and identity. And so, they looked to European ethnic heritage to find their muse. 18th century thinkers had endorsed rationalism so heavily that Thomas Jefferson famously penned his own version of the Bible that removed all supernatural elements in order to reach for a more logical presentation of events. This continued right on into the 19th century. It was only a decade after the foundation of the Pre-Raphaelite Brotherhood that Charles Darwin published his famous book, "The Origin of Species," in 1859. Three years prior, another scientist, Alfred Russel Wallace, had already published a paper on natural selection. Considering the social trends of the time, that the Pre-Raphaelites chose religious and mythical themes for their subject matter was quite revolutionary.

While society had been moving toward the rational and scientific, removing the mystical, the supernatural, and the wonder that comes from faith from view, the Pre-Raphaelites were among those who stood up firmly to put those elements right back into the public consciousness again. They looked to the great artists of the Renaissance and to the level of high art seen in Greco-Roman antiquity to shape both their style and their content. While the Pre-Raphaelites certainly covered Christian themes, they are most well-known for representations of indigenous European mythology. Arthurian legend was one of their most frequent themes, but stories from Greco-Roman mythology were also popular subjects.

The artwork of the Pre-Raphaelites hearkens back to previous eras in history in an idealized view. Images of knights and fair damsels look to the Middle Ages as a period of European perfection, especially highlighting notions of chivalry. During a





Tristan and Isolde by Edmund Blair Leighton

time when the populous was beginning a modernization process, and women in addition to men were being debased by factory work, the women represented in Pre-Raphaelite art are the epitome of femininity. While artists in the Impressionist Movement were wont to paint prostitutes, Pre-Raphaelite artists painted the ideal woman. Men are depicted in a symmetrical idealistic view of masculinity. Pre-Raphaelite men are always depicted as tall, broad shouldered, with a good muscled physique. Yet, in their interactions with women, the men are always depicted portraying a gentleness.

There are many lessons

that we can take from the Pre-Raphaelites. But, one in particular is essential. We are in a situation today where a growing number of individuals within our society are reaching their breaking point with the frustration that they feel about the trajectory of the decline and destruction of our society. The Pre-Raphaelites model for us a strong example of channeling that frustration into something beautiful. Rather than ranting and raving about what they hated in their societies, they created visual representations of their ideal world. By putting these images out into their society, these artists participated in nurturing their society back to health.

If we want to transform our society, we must visualize the result we seek to elicit. We must do more than rage at that which we detest. We must look to our own heritage for inspiration that will awaken the soul of our people. Our own myths, our own legends, our own glorious past exists ripe for the picking and ready to lead us to greatness once again.

Carolyn Emerick writes on the history and folklore of Northern Europe. Read more at www.CarolynEmerick.com, follow her on Facebook under "Carolyn Emerick Writer."

# Idunna's Plea The Threat to our Shires

by Sophia Durrell Idunn and Bragi by Nils Blommér

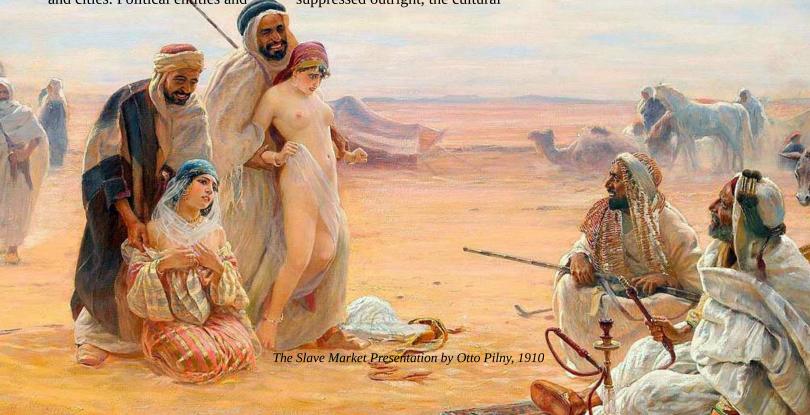
In the fall of 2014, I came across a little-reported news story. For at least a decade, in a town called Rotherham, young, mostly native English girls (1,400 on estimate) had been sexually abused and trafficked by Pakistani Muslim men with impunity. Reports and complaints made to government officials tasked with the protection of children and young people were met with silence and inaction. Those agencies were more concerned with the maintenance of a pro-immigration, pro-Muslim, "non-racist" party line, and these incidents did not fit the prescribed narrative. What they ended up raising instead were serious questions about the wisdom of importing, en masse, people from a very different culture, one that among other things, condones and accepts the sexual abuse of people outside of their faith.

This sort of situation was not confined to one town, but repeated throughout England in impoverished working class towns and cities. Political entities and

their media mouthpieces, while very vocal about the rights of wealthy women and privileged minority groups to persecute and prosecute white men for ever more trivial "offenses," systematically ignored the plight of these girls. And, those who themselves or whose families sought redress for their wrongs were met with inaction, or sometimes even threats of punishment from the legal authorities. Feminist and progressive news sources and websites made no mention of this phenomenon, an actual "rape culture" in action, preferring to focus on attacking native British men for ever more inane trivialities, salivating over fraudulent rape claims publicized by agenda driven journalists and pathological attention-seekers, and promoting propaganda glorifying cultural ugliness and social dysfunction.

This pattern continues throughout Western Europe with no meaningful attempt to address it. When not ignored and suppressed outright, the cultural aspect of Islamic abuse is downplayed and obscured, while the blame placed upon men in general and the notion of "toxic masculinity" is emphasized in accordance with the divisive goals of the globalist-driven agenda.

The outright rape and trafficking of girls and women (as well as little boys and even men) is the most obvious symptom of a cultural crisis with implications vastly profound for the future of the European peoples. The political and social power structures who should be protecting these groups have shown themselves to be complicit in this state of things and cannot be counted on to provide aid or redress. To defend and protect our children and our very future, introspective change must be fostered on a grassroots level; a change in the attitudes toward ourselves, our education, entertainment and lifestyle choices, and a development of awareness of the inherent value of our young men and women.





Idun and the Apples by James Doyle Penrose

In the story of Idunna, from Norse mythology, can be found a profound lesson in the necessity of awareness, and a way towards aiding parents and guardians to teach, and young people to learn, how and why to value and defend both themselves and our future. In the lore we have handed down to us, Idunna is the caretaker of an orchard where grow the fruits (commonly translated as apples) that sustain the immortal youth of the gods. She is the wife of Bragi, the god of poetry.

Her story begins with the trio of gods, Odin, Hoenir and Loki, traveling the worlds of Norse myth and deciding to feast upon one of the oxen they come across. The meat of this ox will

not cook, and they encounter an eagle who offers to ensure that the meat is cooked if they will share it with him. The gods agree to this, whereupon the meat is cooked and consumed by the eagle. Angered, Loki attempts to spear the eagle, but he is dragged off by it. He then agrees to bring Idunna and her apples to this eagle (who is actually the giant Thiazi in disguise) in exchange for his release. He convinces Idunna to cross the Bifrost Bridge (that separates Asgard, the land of the gods, from other realms) by trickery, thereby allowing the giant to carry her off. The gods eventually begin to age in her absence, so they compel Loki to retrieve Idunna. He uses Freya's falcon cloak to fly to the home of

Thiazi and rescues Idunna, carrying her back to Asgard in the form of a nut. A wall of fire is built in Asgard against Thiazi, who is captured and slain.

In this myth, Idunna stands as a figure of absolute necessity to the life of the gods. Without her, the gods themselves fail; losing their beauty, intelligence and vitality. She holds their immortality and future of the gods in her hands as she tends her trees. If we hold, as many Germanic Heathens do, that the gods are our ancestors and that their blood continues through us, their descendants, then we are the manifestations of their immortality, and our generative force is the fruit that keeps them young and potent. Our young

women contain within them the apples of immortality. They are the trees that bear the fruit that sustains our folk and our gods in a very physical sense. When the tender innocence and nurturing nature of Idunna is taken from them, the future of our folk and our gods is in jeopardy. This is relevant in the sphere of sex and reproduction, but also in the sphere of myth, art and the ideal realm; for Idunna, as the wife of Bragi, is the muse that inspires art and poetry of the sort that lasts beyond human lifetimes and can touch the minds and hearts of generations.

Idunna as muse is the higher aspect of woman as the center and sustainer of life and culture, the gateway to the world of the eternal and the ideal, the source of inspiration and immortality. This noble ideal of womanhood is a key feature of the folklore and cultural heritage of Europe, and is under relentless attack in this current epoch, referred to by Germanic Heathens as "The Wolf Age." Our culture is caught between the jaws of Islam, with its endemic misogyny and reduction of women to the status of chattel, and Secularist Globalism, which seeks to destroy any diversity of ability, reducing all peoples to interchangeable cogs in the cycle of consumption, production, and debt.

These two forces crush the folk-soul of nations into a numbing apathy, lulled into submission with empty feel-good platitudes. Consider the public response to the Manchester concert bombing of 2017: dancing in the streets to the joyless dirges of lust and oblivion recited by a passel of "music" industry prostitutes promoted as the righteous response to the murder of young people attending an equally vulgar and inane spectacle the week before. A community coming together to reiterate their commitment to inaction, sloth, and decadence as a fitting memorial for their lost children, lost perhaps even before their lives were taken, lauded on social media as a proud and noble tribute. This sort of display is not our culture, it is not what makes us great or even good. This is the dance of death, the dance of T.S. Eliot's hollow men, incapable of loving or even knowing what is most important: the family, the homeland, the past and the future.

For those who seek to defend their children and their future, a clear vision of the forces at work must be gained and constantly maintained. The destructive agenda, feminism, that claims to exist for



Thiassi and Idunna by Harry George Theaker 1920

the sake of women and equality, has done nothing but take women away from the heart of our culture where the work of maintaining and teaching the next generation was done. Women are encouraged to shackle themselves to the lie of empowerment, to embrace a sterile existence as a worker in an uncaring machine of debt and tax farming.

Young women are urged to spend the best years of their youth in academic brainwashing facilities, pursuing fleeting and joyless pleasure at the expense of their physical, mental and spiritual health. The rates of sexually transmitted disease (which often result in difficulty in bearing children, and sometimes total infertility), drug and alcohol abuse, and use of prescription psychotropics, are rampant, as are suicide rates. When women are not molded into career drones, they are conditioned to become promiscuous and believe their value lies in the amount of money degenerate men will pay to defile them. These messages are repeated incessantly via television

shows, movies, music, books, and fashion. In either case, women are not taught to value and develop their own unique gifts and strengths, but to become failed parodies of the worst male stereotypes (power hungry CEOs and politicians, aggressive macho men always gunning for a fight, playboys who treat sex as empty entertainment).

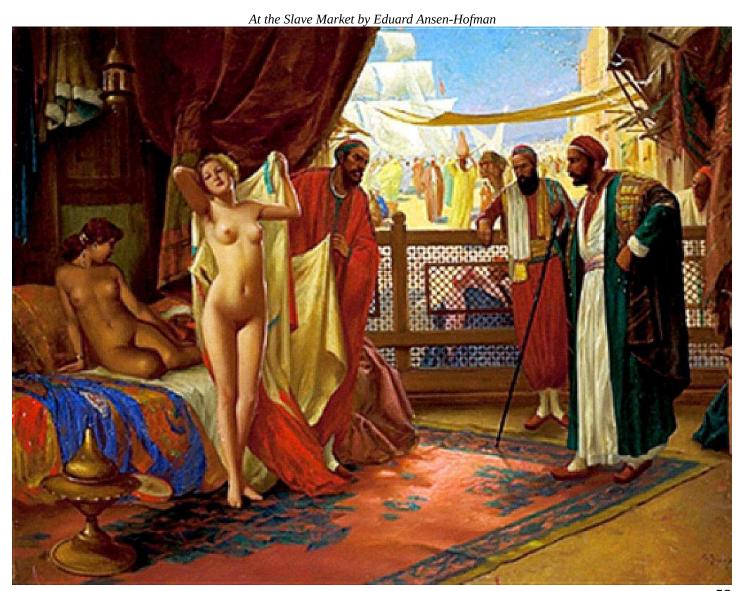
When a considerable proportion of the population is on psychiatric medications and drug and alcohol abuse is normalized, there is a problem. When young girls can be easily lured into abuse and degradation for the sake of

material trinkets, there is a problem. The nurturing female spirit that provides the center point for a family, and by extension, a culture to grow from, cannot be developed within this environment. A different framework must be rebuilt.

We have within our ancestral lore and our cultural memory the means to re-establish a way of living, being, and doing that is healthy, sound, and good. We need to re-establish in our everyday lives the simple truths of life, nature, wholeness, beauty, and love for ourselves, our folk, and family.

When Idunna was returned to Asgard, she must have gained knowledge of the dangers that exist outside of her realm and wisdom through her hard experience. However, her essential being and power remained was not diminished by her ordeal. We, too, must cultivate the characteristics of Idunna, tempered by the wisdom and the strength to maintain them in the face of opposition.

The nurturing nature must be balanced by the wisdom to judge what should be maintained and what should be cut away, just as a good gardener removes weeds



and diseased plants that would destroy the growth of the orchard, and encourages the spread of the plants and creatures that help to propagate new growth and strength. Innocence without naiveté, modest and natural beauty instead of aggressive sexual posturing, gentleness without weakness, a sense of purpose and dignity, guided by the teachings of wise women, just as the fierce shamanic power of Freya was needed to bring Idunna back; these are values to be remembered, reinforced and instilled in the hearts and minds of our youth. This means pointing out hard truths and shunning the things that the media conditions us to desire, and having the courage to say "no" to the pretty lies that seek to lead us to destruction.

In the Wolf Age, we cannot hide our children from the pervasive ugliness infecting the world around us. We must teach them to recognize it and reject it. And to do so, they (and we) must be able to see it. Idunna was led out of Asgard because of her lack of awareness of Loki's potential for deception, and her innocence of the Lie. We must know and be able to reject these forces, and be able to promote in our lives innocence, the beauty of natural harmony and simplicity, the love of family and folk as a choice, not a lack of understanding.

It is necessary to consciously reinforce the patterns of goodness, truth and beauty as much as possible with the teaching necessary to establish and grow the understanding of their importance. This requires honesty in communication with our children, and it requires addressing the fact that there are people and ideas bent on our destruction. When we do not allow our children to listen to or watch certain things, or dress, act or

speak in certain ways, we must provide them with good reasons why we reject these things, and good models for a better way of being. When they see and understand, they will be equipped to make better choices for themselves.

Our children can be wise and intelligent if we teach them to be, and give them the tools needed to be able to think for themselves. We must raise the men and women who will carry forth our lineage, and the life of our gods, into the future. We have the memory of the deeds and works of our heritage to guide us.

We must teach them to appreciate and practice the arts, music, science and craft that our ancestors perfected and passed down to us. We must cultivate the love of heroism, honor, magic and mystery that is within us. We must teach our young men and women to honor and cultivate their beauty, strength, and healthy sexuality as valuable assets to protect and cherish in themselves and each other. We must work to become the models of greatness that can inspire the hearts of our folk. We must nurture the seeds that will grow into great deeds and the will to defend and promote the best of our culture and heritage. For without us, these things cannot survive. Hail Idunna, Renewer of Life!

Sophia Durrell lives on the borderlands of the American Empire. She is a wife, mother, and autodidact, seeking to gain the skills and knowledge needed to navigate the Wolf Age, strengthen the manifestation of the Tradition, and empower the next generation of Europa's children. Likes ballet, Russian literature, and cooking, finds the modern world revolting.



# To Contribute:

Contributions welcome! We are seeking articles on **ethnic-European history and culture.** We are especially looking for articles that confront the spin being put on white history by the leftist mainstream today, as well as articles that explore and celebrate European culture.

### **Content:**

We aim to cover both Christian, Pagan, and secular viewpoints. Christian perspectives are more than welcome. However, articles should be written from an historical perspective (unless in the format of a personal essay), should not proselytize, and should not disparage the native faith or culture of pre-Christian Europe (as this venue exists to celebrate our heritage, not to deride it).

In addition, we welcome articles on art movements, important cultural figures such as composers, and European philosophy.

#### Format:

Personal essays should be between 700-1250 words. Researched informational articles should not be more than 2,500 words. Please do not use in-text citations, but do include a short bibliography for researched articles. Please send submissions as a doc file (or Google Docs). Use standard formating, Standard New Times 12pt font, nothing fancy.

Please do NOT place any images in the body of the text. We cannot use copyrighted images. It is not necessary for an author to illustrate their article, but if you choose to send images, we can only use public domain, free to use (creative commons license), the author's own art/photos, or with permission of the artist.

## **Contact:**

Email us with any questions at **EuropaSunMag@gmail.com**.

